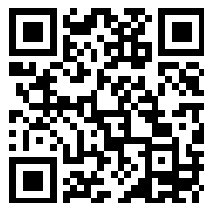

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THE
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(CONTINUING "HEBRAICA")

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TO VINU
ABHONIAO

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OCTOBER 1896.

No. 1.

ZWEI PRONOMINALE ELEMENTE.

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I.

DAS SYRISCHE IMPERFECT-PRÄFIX *n*.

Gegenüber dem gemeinsemitischen Präfix der dritten Person masc. des Imperfects bietet bekanntlich das Syrische ein *n*. Dasselbe ist im Mandaäischen und im bab. Talmud im Gebrauch; nur geht in diesen beiden letzteren Dialekten auch ein Präfix *l* daneben her. Bei einem vereinzelt Verb, *ܢܬܝܢ*, hat auch das westaramäische Idiom des bibl. Aramäisch, das kein *n*-Präfix kennt und im übrigen der 3. Person stets ein *j* vorsetzt, zahlreiche Formen *ܠܬܝܢ*, *ܠܬܝܢ*, *ܠܬܝܢ*, mögen sie indicativischen oder jussivischen Sinn haben.

Es scheint zweckmässig, vor der Prüfung der Frage nach dem Ursprung jenes *l* noch den Umfang des Vorkommens des parallelen *l* einen Augenblick zu betrachten. Im Mand., wo *l* das regelmässige Präfix ist, ist nach Nöldeke's¹ Feststellung das *l*

¹ *Mand. Gramm.*, S. 216.

2

auf verhältnismässig wenige Fälle beschränkt; einen Unterschied im Gebrauch (derart, dass etwa ׀ bei jussivischem Imperfect stünde, ׀ bei indicativischem) hat Nöldeke nicht gefunden. Weniger klar liegt es in der Sprache des bab. Talmud. Bei unbefangenen Lesen habe ich stets den Eindruck gehabt, dass das ׀ hier in jussivischer Function stehe, und dass es in der *überwältigenden Mehrzahl* der Fälle wirklich hier so gebraucht wird, ist mir auch nicht zweifelhaft.² Auch Luzzato³ hat in den ׀-Formen diese Bedeutung gefunden, und Spezialisten die ich noch weiter darüber befragt, gaben dasselbe Urtheil ab. Nöldeke⁴ will dagegen auch hier diesen Unterschied der Functionen zwischen ׀ und ׀ nicht gelten lassen; ein Sprüchwort, das er citirt,⁵ zeigt thatsächlich das ׀ in indicativischem Zusammenhang; doch gehört dieses Sprüchwort kaum zu dem engeren Dialekt, in dem die Discussionen des Talmud verfasst sind. Dass zuweilen das ׀ ebenfalls bei jussivischen Imperfecten auftritt, wie in den von Nöldeke angezogenen Stellen, *Gittin* 69 a und b ist auch nicht entscheidend, da ja der Indicativ für alle Modi stehen kann; leider ist die Textüberlieferung nicht sicher genug, um auf die verhältnismässig wenigen Stellen ein ganz sicheres Urtheil zu bauen. Thatsache ist, dass in der überwältigenden Mehrheit der Fälle ׀ hier eine jussivische Impf.-Form einführt; in weit selteneren Fällen tritt es beim Indicativ ein, wo sonst das ׀ Regel ist.⁶ Da indessen im Mand. und in den angeführten Formen des Bibl.-Aram. das ׀ unterschiedslos neben ׀ hergeht, so dürfte ein Impf.-Präfix der 3. Pers. sg. Impf. ׀ neben ׀ ebenfalls gesichert sein. Wie haben wir uns jenes ׀ und dieses ׀ zu erklären?

Von den bisherigen Erklärungsversuchen hat noch keiner durchzudringen vermocht. Die einst von Ewald⁷ aufgestellte These, ׀ und ׀ seien für das Gesamtsemitische als das ursprüngliche Präfix anzusehen, aus dem erst ׀ sich lautlich entwickelt habe, findet heute wohl keinen Vertreter mehr. Merx⁸ gieng von

² Typisch sind z. B. die vielen Fälle von Verordnungen mit ׀ *Gittin*, 87 b Mitte.

³ *Idiom des Talm. Babli*, § 72.

⁴ *Mand. Gramm.*, S. 217, Anm. 1.

⁵ ׀ אִי חֲקֵלָא מִלְכָּא לְהוּרִי דִּיקוּלָּא מִצְאָרִיָּה לֹא נָחִית "wenn der Bauer König wird, kommt doch der Fruchtkorb nicht von seinem Nacken herunter."

⁶ Rosenberg, *Das aram. Verbum im bab. Talmud*, S. 15 und Vorrede hat den Thatbestand unrichtig bestimmt.

⁷ *Lehrbuch d. hebr. Sprache*, S. 504, Anm. 4.

⁸ *Gramm. syr.*, pp. 200-1.

der lange Zeit herrschenden Theorie aus, dass das Impf. יִקְטֹל die ihm ein solches zu enthalten schienen; leider waren dies der ursprünglich sowohl Nomen wie Verbum gewesen sei und zog daher für die Erklärung des ך-Imperfect-Präfixes Nomina heran, Hauptsache nach Eigennamen fremden Ursprungs und solche aus der Niphal-Conjugation, wie נִמְרֹד נִרְגֵל, נִפְתָּרִי, נִפְתָּרוֹ, oder solche wie syr. ܢܡܪܐ, u. dgl. m., von denen wir jetzt wissen, dass ihr *n*-Präfix nach assyrischer Art wegen des nachfolgenden Labials aus *m* dissimilirt ist. Ein ursprüngliches *n*-Präfix beim Nomen hat das Semitische nicht besessen; ohnehin ist auch die Hypothese von der Einheit des Impf.'s יִקְטֹל mit *j*—Substantiven in sich haltlos.⁹ Duval (*Gramm. Syr.*, p. 172) hat eine positive Erklärung ebenso wenig gegeben, wie Nöldeke in seiner Mandaeischen und Syrischen Grammatik, der nur hinsichtlich des Verhältnisses von ך und ܠ sich dahin aussert, sie seien allem Anschein nach nur lautliche Spielformen.¹⁰ Wright¹¹ scheint (im Anschluss an Lowe) der Ansicht zuzuneigen, dass das ך sich erst aus dem ursprünglicheren ܠ entwickelt habe; betreffs dieses ܠ weist er auf das demonstrative Element "in dem Artikel ܐܠ, ܐܠ, " in ܐܠܗܝܬܐ, ܐܠܗܝܬܐ, ܐܠܗܝܬܐ, ܐܠܗܝܬܐ, ܐܠܗܝܬܐ u. s. w. hin und fügt hypothetisch dem hinzu: falls das *n* irgend etwas mehr als eine bloße Variation des *l* sei, müsse es aus der pronominalen Basis *n* in ܢܝܢ, ܢܝܢ, ܢܝܢ, ܢܝܢ, ܢܝܢ erklärt werden.

Diese von Wright und Andern vermuthungsweise geäußerte Ansicht, dass das ך vielleicht erst aus dem ܠ sich herausgebildet habe, hat wenig Wahrscheinlichkeit für sich. Denn das ך ist als Präfix im Syrischen allein herrschend, im Mand. das weitaus gewöhnlichste, ebenso im Talm. in assertorischen Sätzen die Regel; da ist nicht anzunehmen, dass es aus einer Form die im Syrischen gar nicht, im Mand. nur verschwindend schwach vertreten ist, seinen Ursprung herleite. Wir werden vielmehr mit Nöldeke beiden Partikeln ihre selbständige Existenz zuweisen und weiterhin ihrer identischen Function entsprechend eine identische Bedeutung in ihnen suchen müssen. Was diesen

⁹ Den näheren Nachweis vgl. in meiner *Nominalbildung*, S. 227-8.

¹⁰ *Mand. Gramm.*, S. 217.

¹¹ *Lectures on Comparative Grammar*, p. 183 sq.

Punkt betrifft, scheint mir Wright am ehesten auf der richtigen Spur gewesen zu sein.

Diese Spur wird durch das Wesen des *gemeinsemitischen j* gewiesen, an dessen Stelle doch unsere beiden Präfixe eingetreten sind. Dessen Bedeutung und sonstige Functionen müssen derartige sein, dass sie auch von ך und ֿ vertreten werden konnten. Und dies ist thatsächlich der Fall. Das *j* ist, wie ich an anderer Stelle¹² nachzuweisen versucht habe, ein altes demonstratives Element mit bald örtlicher,¹³ bald zeitlicher,¹⁴ bald persönlicher¹⁵ Verwendung. Dass das ך, um dieses Präfix vorauszunehmen, geeignet war, stellvertretend für ein solches Demonstrativ einzutreten, erhellt schon von vornherein daraus, dass es im Sabaeischen geradezu der regelmässige Artikel geworden ist. Es ist weiterhin daran deutlich, dass dieses ך bei örtlichen und zeitlichen Partikeln förmlich parallel mit jenem *j* auftritt. Wo das Hebr. für die Frage "wo" *aj-jē* hat, bietet das Arab. *aj-na*, das Hebr., parallel mit jenem, אֵי. Für den Begriff "jetzt" wird mehrfach der Vertreter von אֵי mit einem Demonstrativ verbunden; im Aeth. lautet diese Composition *je + 'ezə = ይህ*,¹⁶ im Aram. tritt statt des präfigirten *je* ein suffigirtes *n* ein und wir erhalten so אֵי־נָ, zu welchem man auch das lautlich und begrifflich genau entsprechende arab. اِذَا "dann" stellen muss.¹⁷ Man sieht, dass *je* und *na* gleichbedeutende Demonstrative sind.

Es lässt sich aber weiterhin sogar noch erkennen, wieso dieses demonstrative ך gerade als *männliches* Präfix der 3. Person die-

¹² *Etymologische Studien*, S. 59-60.

¹³ Vgl. das 2. Element in aeth. ዐየ = Mischn. דַּי "da," in חַי, hebr. אֵי־יָ "wo da?" = אֵי־יָ.

¹⁴ In ይህ "jetzt," ያደ = 'ad + jē "noch" eigtl. "bis jetzt."

¹⁵ Zweites Element in arab. 'aj-fu*, syr. hu-fa, wornach auch aeth. አደ = talm. דַּי "welcher" zu erklären; hinter dem fragenden *aj* muss ein Demonstrativ "der, dieser" folgen, wie im hebr. אֵי־נָ, syr. اِذَا.

¹⁶ Es ist nicht sicher auszumachen, ob nicht in dem hebr. אֵי־נָ dieses demonstrative *je* hinten angefügt ist; wir würden, wenn das *j* zur Partikel selbst gehört, auf Grund von אֵי־נָ eher אֵי־נָ erwarten.

¹⁷ Man nimmt gewöhnlich an, das deutende *n* des Aeth. und Aram. (s. weiterhin), fehle dem Arabischen. Indessen in der obigen Partikel wenigstens liegt es auch hier klar vor: während اِذَا indeterminirt "wann" ist, bedeutet اِذَا dann, in *dieser* Zeit, in *diesem* Falle."

nen konnte.¹⁸ Bekanntlich wird im Aethiopischen (Sabaeischen) und Aramaeischen das *n* zur Erweiterung des demonstrativen נָּ verwandt; nur vereinzelt im Phoenicischen in der Gebäl-Inschrift. Es scheint aber die Thatsache noch nicht gewürdigt zu sein, dass übereinstimmend in allen Idiomen und Dialekten das *n* der singularischen Demonstrative nur bei den Masculinen erscheint, bei den Femininen aber stets fehlt. In den aramaeischen Dialekten haben wir so bei den Masculinen: נָּ in der Hadad-Stele, 1:14, und in der Panamû-Inschrift¹⁹, נָּ in der altaram. Inschrift von Lycien (Limyra)²⁰ und in der von Taimā (*CJS.* II. 115, Z. 22, wohl auch Z. 23), נָּ im bibl. Aramaeisch und ständig in den nabataeischen Inschriften, נָּ und נָּ in den Targumim,²¹ jerus. Talmud,^{21a} נָּ auch in alten religiösen Urkunden, die den palästinischen Dialekt wiederzugeben pflegen²² neben נָּ mit verdoppeltem נָּ ,²³ das auch in den verschiedensten Targumim erscheint, נָּ und נָּ im Samaritanischen, נָּ und נָּ (aus $\text{נָּ} + \text{den}[a]$) im Syrischen, נָּ , seltener נָּ und נָּ ²⁴ im Mand. u. s. w.— Daneben wird nun das Feminin durchweg ohne ein *n* gebildet. Vgl. נָּ in der Inschr. von Taimā (Z. 13, 15), נָּ im bibl. Aram. und auf den nabat. Inschriften, נָּ und נָּ in den Targumim und im paläst. Talmud (wo daneben auch נָּ , Dalman, a. a. O.) נָּ im Mand., נָּ (aus נָּ verkürzt, das im Tract. Nedarim noch vorkommt) im bab. Talmud, vereinzelt נָּ (in einer pumbedithanischen Stelle^{24a}).

Mit diesem Gegensatz beider Geschlechter stimmt nun sowohl das Phoenicische in der Inschrift von Gebäl überein, wo das Masc. נָּ (*CIS.* I. 1, Z. 4, 5, 12) mit, das Feminin נָּ ohne *n* hat (Z. 6, 12), als das Aethiop. mit seinem Masc. נָּ , aber Feminin

¹⁸ Wie dies auch für *j* aus dem einen Fall seiner persönlichen Gebrauchs in dem masc. נָּ (vgl. die Verbindung mit נָּ) noch zu entnehmen ist.

¹⁹ Neben den einfachen Formen in נָּ Had. 3, 4. Auf diese unvermehrten Formen kommt es im Folgenden nicht an.

²⁰ Sachau in *Sitzungsber. d. Wiener Akademie d. Wissensch.*, 1887, S. 1 seqq.

²¹ Onqelos pflegt hebr. נָּ mit נָּ , mit נָּ zu übersetzen.

^{21a} Dalman, *Gramm. d. jüd.-paläst. Aramäisch*, § 17.

²² Z. B. in dem officiellen Text des Scheidebriefs, *Mischna Gittin*, 9, 3.

²³ Z. das öftere נָּ "dieser Bräutigam" in der officiellen Brautverschreibung (*כתובה*). Auch im *Midr. Rabbā*, siehe Dalman, a. a. O.

²⁴ Aus נָּ , Noldeke, *Mand. Gramm.*, S. 60.

^{24a} Noldeke, *Mand. Gramm.*, S. 89.

מָלַךְ, als endlich die sabaeischen Inschriften mit dem Masc. מֶלֶךְ, aber Fem. מַלְכָּה;²⁵ über all ist das *n* an das *Masculin* gebunden, fehlt aber im *Feminin*.

Diese durchgehende Uebereinstimmung beweist, dass das demonstrative *n* bei seinem persönlichen Gebrauch schon in ursemitischer Zeit einen ausgesprochen männlichen Charakter angenommen und dauernd bewahrt hat. Es war daher sehr geeignet dafür, als das Ostaramäische das *j* als männliches Impf.-Präfix aus irgend welchen Ursachen abstiess,²⁶ dasselbe in seiner Function zu ersetzen.

Noch eine weitere Congruenz zwischen dem Gebrauch beim demonstrativen Pronomen und als Präfix ist zu beobachten. Beim Plural des Pron. demonstr. bietet bekanntlich das Aethiop. allein zweierlei Geschlechter und hier hat es das im Singular nur masculine *n* vom Masc. aus auch auf das Feminin übertragen, von אֲנִי aus auf אֲנִי. Wie hier der Plural weniger empfindlich für diese Art der Geschlechtsscheidung ist, als der Sing., so zeigt sich auch beim Plural des Präfixes in اَمْكَ and اَمْكِي dieselbe Abgestumpftheit für sie; bekanntlich ist beim *j*-Präfix im Arab. und Aethiop. dasselbe im Plural der Fall; es ist nicht ausgeschlossen, dass ein solcher ehemaliger Gebrauch des *j* im Aram. auf den des *n* eingewirkt hat.

Es liegt kein Grund vor, dem im Ganzen weniger häufigen ל-Präfix eine andere Art der Entstehung als dem נ zu vindiciren oder eins aus dem anderen abzuleiten. Schon Wright hat mit Recht auf das *l* des arab. Artikels اَلْ, in اَلَّذِي und اَلَّذِي, auch in הַלְלוּ hingewiesen. Eine specielle geschlechtliche Differenzirung liegt beim ל in diesen Verwendungen nicht vor. Da es im vorliegenden Fall um einen neuen Gebrauch dieses Demonstrativelements im Aram. sich handelt, möchte ich noch darauf hinweisen, dass in der Mišna-Sprache, die ein dem Aram. nahestehendes Hebraeisch bietet, dieses ל mit vorgesetztem Artikel als הַלְלוּ ein sehr gebräuchliches Wort für "jener" (als Gegensatz zu הָאֵל oder zu הַזֶּה "dieser") geworden ist, z. B., Miš. Scheb. 6, 7, הַלְלוּ; 7, 1: הַלְלוּ הַזֶּה und so häufig.

²⁵ Halévy, *Études Sabéennes*, p. 74.

²⁶ Duval, p. 172, vermuthet, wegen der Schwierigkeit das *j* mit folgendem *é*-Vocal zu verbinden.

II.

DER HEBRAEISCHE UND DER ARAMAEISCHE ARTIKEL.

Zu der Frage, welches die ursprüngliche Form des hebraeischen, moabitischen und phoenicischen Artikels אָ gewesen sei, ob er *hal* oder *ha* gelautet habe, von Neuem das Wort zu nehmen, ist keine dankbare Aufgabe. Seitdem es wissenschaftliche hebraeische Grammatiken gibt, werden beide Annahmen vertreten, und gleichwohl hat bis heute keine von beiden Gemeingiltigkeit erlangt. Das Problem ward eine Zeit lang durch das Heranziehen des bei einem Theil der Beduinen gebräuchlichen Artikels *hal*¹ verwirrt, der aber, wie Nöldeke² hervorgehoben hat, in Wirklichkeit eine Contraction aus هذا *ell* = الذي ist. Trotzdem dieses Moment ausscheidet und auch rein lautlich die Gleichstellung des arab. آل mit einen vorausgesetzten hebr. אָ schwere Bedenken gegen sich hat,³ ist doch unter den neueren Forschern, die sich zur Frage geäußert haben, soweit ich sehe, die Gleichsetzung des hebr. אָ mit arab. *al* die weitaus bevorzugte wenn auch häufig mit einiger Reserve geäußerte Auffassung. Nachdem früher namentlich Hupfeld⁴ die Identität des hebr. Artikels mit dem "Urdemonstrativ" אָנִי energisch vertreten hatte, trat Ewald⁵ gegen diese "mittelalterliche Meinung" lebhaft in die Schranken, weil der Artikel sonst überall aus einem vollen Demonstrativ sich entwickelt habe.⁶ Er nahm ein *hal* als Grundform des hebr.

¹ Wallin, *ZDMG.* VI, 196, 217. Vgl. diesen Artikel z. B. auch bei Landberg in einer Erzählung aus Kerak. *Proverbes et dictions*, 244 oben.

² *Mand. Gramm.*, S. 90, Anm. 2, ebenso in Anm. zu Wright, *Lectures on Comparative Grammar*, p. 115.

³ Nach der Analogie der mit الف الروصل versehenen Nomina im Arabischen ist zu erwarten, dass arabischem آل ein hebr. אָ, nicht אָל entsprechen würde. Nur bei dem aus dem Imperfect zurückgebildeten Imperativ und Infinitiv Niphal hat das Hebr. ein אָ in ausserlicher Nachbildung nach dem Imperfect angenommen; überall sonst entsprechen Formen ohne Hauchlaut; vgl. *ZDMG.*, 48, 1 sqq. Wenn dem آبن ein *bin*, dem آسم ein *sim* u. s. w. im Hebr., gegenübersteht, so ist für آل ein *li* zu erwarten, das ja in ذاك und in hebr. אֵלֶּךָ als mittleres Element erscheint, und dem weiter das *la* von אֵלֶּיךָ, mischn. אֵלֶּיךָ "jener" sehr nahe steht. Das scheint mir die Grundform des arab. Artikels zu sein, wie auch schon Stade, *Hebr. Gramm.*, § 172 a angenommen hat.

⁴ *Zeitschr. f. d. Kunde d. Morgenl.*, II., 449. So früher auch Böttcher, sowie Hupfeld; vgl. König, *Lehrgebäude*, I., S. 132.

⁵ *Ausf. Lehrb. d. hebr. Spr.*, S. 262, Anm. 1.

⁶ Indessen ist der sabaeische Artikel n keinesfalls ein volleres Demonstrativ als אָ.

Artikels an, ebenso Olshausen (§ 100), Nöldeke,⁷ Bickell, Land,⁸ Böttcher (I., S. 400), König (Lehrgeb. I., S. 133 Mitte), Wright,⁹ während Ges.-Kautzsch, 26^{te} Aufl., § 357, ein eigenes Urtheil nicht gibt, vielmehr beide Ansichten ohne Entscheidung neben einander stellt (§ 35, 2 Anm. 1). Von den neueren Grammatikern hat meines Wissens nur Stade¹⁰ *ha* als Grundform des hebr. Artikels angesetzt.

Als wichtigstes Motiv für die Gleichsetzung mit dem arab. *hā*, die für ihn ausschlaggebend sei, citirt König die von Böttcher ausgesprochene Erwägung, dass sonst das Hebr. dem Arabischen in dieser Bildung stark entrückt würde, "dem es doch in Wortbildung und -beugung näher als dem Aramaeischen stehe." Dieses letztere Urtheil, schon an sich in seiner Allgemeinheit hinkend und sehr fragwürdig, kann am wenigsten eine derartige Einzelfrage entscheiden helfen. Hat doch selbst das Sabaeische einen andern Artikel als das Nordarabische, und stimmen doch sonst keine zwei semitische Hauptsprachen in der Artikelbildung überein; welche Berechtigung läge da vor, von vornherein ein Zusammengehen des Arab. und Hebr. in diesem Punkte zu präjudiciren?

Ich halte *hā* für die ursprüngliche Artikelform des Hebraeischen.

Ein wichtiges Zeugniß hierfür liegt in der ursemitischen Verbindung der Pronomina *hā* (und seines Feminins), *hā*, *hā* mit dem vorgesetzten demonstrativen *hā* vor, worin das Arabische (das Schriftarab., wie mehrere moderne Dialekte), das Aram. und das Hebr. übereinstimmen. Es entsprechen einander:

Arab. *hādā* (Vulg.-syr. *hādā*, *haidā*, Omani *hāde*, auch *dahā*), aram.¹¹ *hādā* (mand. öfter *hādā*, syr. *hādā* aus *hādenā*), hebr. *hādā*;

Arab. *hā-illā*, aram. *hā-illā* (= *hā-illā*, mand. *hā-illā*) = phoen.¹² *hā-illā*, hebr. *hā-illā*;

⁷ *Mand. Gram.*, S. 89, Anm. 1; weniger entschieden später in *Die semit. Sprachen*, S. 13, wo ihm die Gleichheit des hebr. und arab. Artikels "nicht ganz fest steht."

⁸ Vgl. König, a. a. O.

⁹ *Lectures on Comparative Grammar*, p. 114. *Arab. Gramm.*, § 345, rem. c.

¹⁰ In *Morgenl. Forschungen*, 193, noch skeptisch, in *Hebr. Gramm.*, § 172 a entschieden.

¹¹ Das dem Aram. (und dem Aethiop.) eigene demonstrative *n* muss natürlich ausser Betracht bleiben.

¹² Nur *CJS.*, I., 93, 12.

Arab. هَاهُوَذَا^{12a} (Omāni *hā-uwé*¹⁴), syr. ܫܐ (Targ. ܫܐܘܕܐ; mand. ܫܐܘܕܐ), hebr. ܫܐܘܕܐ;

Arab. *hā-ije* (Omani), syr. ܫܐܝܝܐ, Targ. ܫܐܝܝܐ u. s. w., hebr. ܫܐܝܝܐ.¹⁴

Es ist klar, dass diese Verbindungen ursemitisch sind. Da im Arab. und Aram. ܫ kein Artikel ist, sondern deutendes Fürwort, so ist demnach das Demonstrativ *zē, zā, 'illē(n)* ('*ulā*'), ebenso das pers. Pronomen *huwa, hija* und sein Plural mit dem vorgesetzten Deutewörtchen *hā* "da" verstärkt worden. Wer nunmehr dem vorgesetzten Element ܫ in dem hebr. ܫܐܘܕܐ, ܫܐܝܝܐ, ܫܐܠܐ, u. s. w. eine andere Deutung geben wollte, wie in jener arabischen und aramäischen Verbindung, nämlich in ihm ein hebr. *hāl* = arab. ٱل sehen wollte, der käme formell und sachlich in unentrinnbare Schwierigkeiten. Er würde die hebraeischen Formen dann aus dem Zusammenhang der mit ihnen gleichgebildeten arabischen losreissen, weil ܫ mit nachfolgendem Dageš ein *hal* repraesentiren solle. Allein von dem arab. *l* ist bekanntermassen im Hebr. keine Spur vorhanden, und dass das hebr. ܫ in einer solchen Form einem الف الرصل entsprechen könnte, ist durch weiter keinen Fall belegbar (s. oben p. 7, No. II., Anm. 3). Und eine solche formal unwahrscheinliche Gleichstellung sollte ausreichen, die obigen hebraeischen Compositionsformen aus dem Zusammenhang mit der ursemitischen Reihe loszureissen? Sachlich wird diese Annahme widerlegt durch die Erwägung, dass wir nach ihr in ܫܐܘܕܐ, ܫܐܝܝܐ u. s. w. eine Verbindung des Artikels (*hal*) mit dem persönlichen Pronomen haben würden. Eine solche Verbindung (die einem etwaigen arabischen آلهي, آلهو entsprechen würde) ist im Gebiet der gesamten semitischen Sprachen ohne jede Analogie und wäre ungeheuer-

^{12a} Im Altarabischen هَاهُوَذَا "da ist er" *Bochārī*, V., 15, 5 v. u., VI., 142, 8 v. u., vocal. Kair. Ausgabe), *Kāmil*, 574, 14. Im Altarab. wird ܫܐ in dieser Weise auch anderen persönlichen Pronomina vorgesetzt, z. B. هَااَنَا "da bin ich" *Boch.*, VI., 185, 6, هَا اَنْتُمْ تَعْلَمُونَ "Ihr da wisst ja," *Kāmil*, 576, 12.

¹³ Reinhardt, S. 31.

¹⁴ Schon Hupfeld, a. a. O., hat auf vorstehende Entsprechungen hingewiesen; aber da sich seine Bemerkung inmitten vieler minderwerthigen Aufstellungen befindet, hat sie wenig Beachtung gefunden. Auch mir ist sie, wie ich bemerken darf, erst jetzt bekannt geworden; die obigen Correspondenzen waren für mich, ehe ich von seiner Abhandlung Notiz nahm, längst für die Bestimmung des hebr. Artikels ausschlaggebend gewesen.

lich. Alles weist auf denselben Schluss hin, dass das erste Element *ha* im Hebraeischen dasselbe wie das *hā* in den übrigen obengenannten ursemitischen Verbindungen ist. Die Schärfung des Consonanten nach dem hebr. *hā* muss also, wie schon oft besprochen, aus dem engen Anschluss dieses Deutewörtchens an das durch es bestimmte Nomen und Pronomen (ähnlich wie in *מֵהָיָה*, dem Dageš nach *י* *consecutivum*) erklärt werden; die Kürzung des *ā* in *ă* ist die Folge oder Begleiterscheinung dieser Schärfung.

Eine wesentliche Stütze hat diese Auffassung des hebr. Artikels dadurch erhalten, dass in den lihjanischen oder, wie man sie auch nennt, thamudenischen Inschriften¹⁵ der Artikel gleichfalls *h* lautet, und es doch nicht zu glauben ist, dass auch diese Nordaraber *הה הכפר דה* oder *הבת דה* geschrieben und durchweg das *ל* genau wie das Hebr. assimiliert hätten, wenn dieser Artikel wirklich *הל* gelautet hätte. Das Zusammentreffen in einer so schwer annehmbaren Assimilation mit der (angeblichen!) gleichen Erscheinung im Hebr. gegenüber dem Schriftarabischen, das in seinem Artikel in Fällen wie die obigen das *ל* unverändert erhält, wäre sehr wunderbar. Alles erklärt sich aber einfach, wenn der Artikel im Hebr. wie im Lihjanischen *hā* war.

Mit dieser Annahme erklärt sich endlich auch, wie ich denke, eine hebraeische Bildung, die eine befriedigende Deutung in den hebr. Grammatiken nicht gefunden hat: das Wörtchen *עתה* "jetzt" mit stets betonter Endsilbe.¹⁶ Nach der allgemeinen Auffassung soll dies eine Localisform von *עַתָּה* sein.¹⁷ Nun ist aber das in solchen Formen verwandte *הַ* bekanntlich unbetont; die einzelnen Ausnahmen, die vorkommen,¹⁸ sind verschwindend

¹⁵ Halévy in *Revue des études juives*, 1884; D. H. Müller, *Epigr. Denkmäler aus Arabien*, S. 13, u. ö.

¹⁶ Nur in Pausa *עֵתָה*, was aber für die ursprüngliche Betonung der Contextform ebensowenig besagt, wie die Pausalformen *קִטְלִין*, *קִטְלִי*, *קִטְלָה* u. A.

¹⁷ Ewald, § 216 (" *הַ* der Richtung "); ebenso Olshausen, § 130 c und 222 b (beidemal: wahrscheinlich ist auch *עֵתָה* nur als Localform zu betrachten"); Stade, § 342 b und § 367 (der auf die Schwierigkeit der Betonung nicht einmal hinweist); Gesenius-Kautzsch, § 90 h. Philippi, *Stat. Constructus*, p. 127, hat seinen Zweifel durch ein "vielleicht" angedeutet. Richtiger urtheilt, wie ich sehe, Böttcher, I., 401 Anm.

¹⁸ Olshausen, § 130 c. Sieht man von den Fällen von Eigennamen, wie *עֵתָה קִצִּין*, *מִרְעֵלָה*, *עֵתָה חֶפֶר* ab, so haben die Masoreten in *מִזְרְחָהּ הַשֶּׁמֶשׁ* (darnach auch Deut. 4:41 betont) *הַ* betont, wenn es im Gegenton steht, wo also sonst ein *Metheg* erforderlich gewesen wäre; Pausalformen wie die zwei Fälle *מִרְעֵלָה* und *עֵתָה* folgen immer eigenen Regeln.

gering gegenüber der sonst durchgehenden Unbetontheit der Endung und erklären sich z. Th. aus dem Zwang des Gegentons. Das Wort עַתָּה würde das einzige im ganzen Bereich des Hebraeischen sein, welches *ständig* des הֵן der Richtung betonte. Was aber noch viel schwerer wiegt, ist der Umstand, dass עַתָּה mit einer Endung, die die Richtung angäbe, aber ohne den Artikel, niemals seine ständige Bedeutung "jetzt" haben könnte, so wenig als etwa ein arab. *هَـنَا* oder *هَـنْأ*. Um zu erkennen, wie unentbehrlich der Artikel oder das Demonstrativ für die Gewinnung des Begriffs "jetzt" ist, achte man auf die übereinstimmenden Fälle von הָאֵתְנָהּ, הָיּוֹם = הַיּוֹם, (הַיּוֹם = הָיּוֹם), הָאֵתְנָהּ, אֵלֶּן entspr. einem syr.* *ܚܝܡܐ* (*ܚܝܡܐ*); ein indeterminirtes Nomen mit dieser Bedeutung wäre undenkbar. Es ist also hier dasselbe Element הֵן an das Ende des Worts getreten, das in הָיּוֹם = הָיּוֹם Ri. 13, 23 u. s. in der Function des Artikels vorgesetzt ist."

Man hat sich für die Identität von הֵן und הָ oft auf das hebr. הַלְלוּ, das = *الذی* sein solle, berufen. Mit Unrecht. Einmal entspricht das letzte Element in beiden einander nicht. Sodann nicht die Bedeutung; das arab. Wort ist Relativum, das hebräische Demonstrativum, wie die Verbindung הַלְלוּ הַלְלוּ הַלְלוּ Gen. 24:65 klar erweist. Das hebr. Wort ist eine Erweiterung des aus zwei demonstrativen Elementen zusammengesetzten הַלְלוּ "jener" (Mischna) durch hinzugefügtes הָ. Als sein Plural ist das mischn. הַלְלוּ "diese" (= הַלְלוּ + הָ) anzusehen. Dieses ist eine Composition dreier Demonstrative, wie sie im Semitischen ganz gewöhnlich sind (vgl. arab. *هَذَا، ذَلِكَ*, aegypt. *dikhā, ōmān, hādāk* und *dākhā*, während wir in dem letzten Element ذی des Arab. den Vertreter des aram. Relativums ܕܝ haben. Entspricht in den übrigen Fällen das hebr. הֵן nicht dem arab. Artikel, so ist auch aus diesen verschiedenartig gebauten Compositionen des Hebr. und des Arab. deren Gleichheit nicht besser zu begründen.

Löst sich demnach der hebr. Artikel als ursprüngliches *hā* von dem arab. *hā* los, so gewinnt er dafür die Verbindung mit

¹⁹ Das vereinzelte postpositive Auftreten dieses Determinativs hat in dem im Arabischen gleichfalls isolirten nachgesetzten determinirenden *hā* von *هَذَا* seine Analogie, s. oben No. I. Anm., 17.

dem aramaeischen *a* des Emphaticus. Nicht als ob man ohne Weiteres dieses Letztere als ein angehängtes *hā* ansehen dürfte;²⁰ denn in diesem Fall müsste jedes 𐤀 des Emphaticus sing. fem. ein hartes *t* haben, weil es aus *t* + *hā* contrahirt wäre und Endungen mit aspirirtem 𐤀 wie in 𐤀𐤕𐤕 und alle gleichgebildeten Formen, in den Nomina auf 𐤀𐤕, 𐤀𐤕 u. s. w. wären kaum erklärlich. So viel zeigen wenigstens diese und die ähnlichen Fälle, dass das Aram. sich keiner Endung *hā*, sondern nur eines 𐤀 bewusst war. Nun haben wir ein solches als demonstratives Element, wenn auch wesentlich seltener als *hā*, thatsächlich im Semitischen. Das phoen. 𐤀, welches auf den cyprischen Inschriften neben 𐤀 erscheint (*CJS.* 44, 1; 57, 1; 88, 2; 89, 2; 90, 1; 91, 1), zeigt vor dem 𐤀 ein Element, welches nach den zahlreichen Analogien, die wir aus dem Semitischen kennen, nur ein Demonstrativ sein kann; in der Bedeutung muss es mit dem *hā* in 𐤀, 𐤀, 𐤀 gleich sein. Auf aramaeischem Boden liegt dies 𐤀 wohl in der alten Inschrift des Bar-Rekhūb vor, wo in der 2. Zeile 𐤌𐤕𐤕𐤕 𐤀𐤕𐤕 zu lesen ist²¹). Es liegt hier zwar ein Relativum vor, dessen zweites Element wegen dieser Bedeutung Schwierigkeit macht; aber das vorgesetzte Element ist gewiss dasselbe Demonstrativ^{21a} wie in den obigen cyprischen Formen. Im Modern-Aegyptischen ist das demonstrativ *hā* noch erhalten.²² Daneben erscheint aber auch ein 'a in gleicher Function in *a-di* "dieser da," *a-hōm* "diese," *a-hō* = altarab. 𐤀𐤕, *a-hi* = 𐤀𐤕.²³ Auch in den lihjan. Inschriften will D. H. Müller neben dem gewöhnlichen Artikel 𐤀 einen Artikel 𐤀 namentlich aus dem parallelen 𐤀𐤕𐤕 (67, 2) und 𐤀𐤕𐤕 (58, 2) erschliessen und demnach auch das 𐤀𐤕𐤕 (21, 4) mit 𐤀𐤕𐤕 gleichstellen.²⁴ Da es immerhin nur zwei Fälle wären, so würde darauf allein ein fester Schluss noch nicht gegründet werden können; zusammen-

²⁰ So, wie es scheint, Hupfeld, a. a. O. S. 450. Nicht klar Stade, § 172a, Anm. 2: "Gleichen Ursprungs mit dem hebr. Artikel ist die Endung des aram. Stat. emph. 𐤀." Wright, *Comp. Gramm.*, p. 115 nimmt, "𐤀 oder 𐤀," Duval, *Gramm. Syr.*, p. 249, *hā* an.

²¹ Sachau transcribirt 𐤀𐤕𐤕, in dem er das 𐤀 ausdrücklich als unsicher bezeichnet. Ich fand bei Besichtigung des Steins selbst 𐤀𐤕𐤕 und mein Kollege Erman, den ich der Controle halber das Wort zu lesen ersuchte, las ebenfalls 𐤀𐤕𐤕. Unabhängig von mir hat auch H. Winckler, *Altorient. Forsch.*, I., 105, so gelesen.

^{21a} Vgl. die demonstrativen Vorsätze vor 𐤀𐤕𐤕 in dem arab. 𐤀𐤕𐤕.

²² In *dik-hā* "jener," *duk-hā* "jene."

²³ S. Spitta, S. 76.

²⁴ *Epigraph. Denkm.*, a. a. O.

genommen mit allem Obigen gewinnt es an Bedeutung. Ein solches 'a, das mit *ha* parallel gieng, wäre demnach zum Ausdruck des Artikels im Syr. verwandt worden.

Dass dieses das determinirende Element hinten ansetzte, theilt es bekanntlich mit dem Sabaeischen. Einen Fall dieser Art zeigte oben das hebr. הָאֵלֶּה . Es muss dabei vor Augen gehalten werden, dass die Nachsetzung des Demonstrativs überhaupt Sache der einzelnen sprachlichen Ausbildung ist. So setzt das Phoenicische sein ה , הַ und הָ immer hinter das Substantiv; bei vielen Beduinen wird das Demonstrativ immer nachgestellt,²⁵ ebenso setzt das modern-aegypt. Arabisch das *dā*, *dī* immer nach, desgleichen hat das Neusyrische das Element ܐܢ , das doch schon im Ursemitischen vor *ha*, *hi* getreten und sich im Arab., Hebr. und im Aram. auch dort gehalten hat, stets hinter das Pronomen und die mit ihm zusammengesetzten Adverbien treten lassen (z. B. ܐܢܗܘܢ , ܐܢܗܘܢܐ u. s. w.).²⁶

²⁵ ZDMG. VI., 195, Anm. 2.

²⁶ Vgl. Noldeke, *neusyrr. Gramm.*, S. 76 sq.

THE RELIGIOUS STANDPOINT OF THE CHRONICLER.

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Since the time of de Wette it has been the custom of advanced critics of the Old Testament to treat Chronicles as a work beneath the notice of the historian. Thus Stade in his history of Israel gives "die Chronik keine Quelle" as the headline of the pages in which he treats of this book. Wellhausen, again, declares (*Prolegomena*, p. 231) that the existence of pre-exilic traditions in Chronicles is out of the question. Unsupported statements of the chronicler are put down as *Tendenz*-fictions by the modern advanced critic. It becomes all-important, therefore, to enquire into the nature and extent of this *Tendenz*. A statement of the facts will enable us to judge for ourselves whether it goes far enough to invalidate of itself the chronicler's testimony.

1. In the first place we notice in the work of the chronicler a deepened awe (which some may regard, if they will, as superstitious) in speaking of God and of his working in the world. Such an awe may be observed in Samuel and Kings, but it deepens in the language of Chronicles. The chronicler is above all *εὐλαβής*.

Thus we find in his book a more sparing use of the divine name. We read, for instance, "the ark of God" and "the house of God," where in the earlier histories we should find "the ark of the Lord" and "the house of the Lord."

This *εὐλάβεια* of the chronicler may be also illustrated from the language which he uses or records of the temple. Many, no doubt, of the careful and guarded expressions applied in Chronicles to the temple to describe it as the house of the Lord are found already in Kings, but the chronicler makes them his own and adds fresh ones to them. Thus we find the language of 1 Kgs. 8:27 recorded again with one small emphasizing variation in 2 Chron. 6:18, "But will God indeed dwell (Chronicles, "+with men") on the earth? Behold the heavens and the heaven of

heavens contain thee not; how much less this house that I have builded?" On the other hand there is no parallel in Kings for the striking words of Solomon's letter to Hiram (2 Chron. 2:6), "Who am I then, that I should build Him an house, save only to burn incense before Him?"

Thus we see clearly expressed in Kings and emphasized in Chronicles the desire to ward off the notion that God dwells in *temples made with hands*. If it should appear later that the temple and the temple service are unduly prominent in the history as the chronicler narrates it, let it be remembered that no one could recognize more plainly than he that the God who sanctified the temple is greater than the temple.

Again, it is most probable that the *εὐλάβεια* of the chronicler supplies the explanation of the difference between the two following passages:

1 Chron. 21:1.
 "And Satan (שָׂטָן)
 stood (continued to stand)
 against Israel
 and he moved David
 to number Israel."

2 Sam. 24:1.
 "And the anger of the Lord
 burnt again
 against Israel
 and he moved David
 against them, saying,
 Go, number Israel
 and Judah."

2. In estimating the religious standpoint of the chronicler we must also notice the very great importance which attaches in his eyes to the temple and its furniture. These seem to be continually in his thoughts. Thus in 2 Sam. 8:8 we are briefly told that David in his campaign against Hadad- (Hadar-) ezer took much "brass," and in vs. 10, 11 that he "dedicated to the Lord" certain vessels of "brass," silver and gold. The chronicler is much more explicit. At the mention of this brass (1 Chron. 18:8) he adds, "wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass."

Again (1 Chron. 22:1) we are told that David at his sacrifice at Ornan's threshing-floor chose the floor for the site of the temple. There is no similar statement in Samuel or Kings.

But the most striking illustration of the chronicler's estimation of the temple is afforded by the contents of the last few

chapters of 1 Chronicles. Here we are told that David gathered money, and building materials, and workmen; that he made arrangements for the necessary changes in the organization of the Levites when they should become attached to a building and separated from a moving tabernacle; that he assembled the whole people and invited gifts for the building; that finally he gave Solomon a plan of each part of the temple (1 Chron. 28:11, 12).

Moreover, divine guidance is claimed in Chronicles for the temple plan with which David supplied Solomon. The simplest translation of 1 Chron. 28:12 (see, however, Bertheau) is, "And the pattern of all which *by the Spirit* was with him, even of the courts of the house, etc." There seems to be a slight contrast between the two words in *ברוּחַ עֲבוּר*, and the phrase probably stands for *ברוּחַ עִם לִבּוֹ*. The pattern of the parts of the house was present with David's heart (*i. e.*, his mind) by the help of the Spirit.

It is again worthy of notice that the chronicler dwells upon the free-will offerings made by the great men of Israel towards the building of the temple (1 Chron. 29). Of these offerings the writer in Kings says nothing.

Again (2 Chron. 20:8, 9), we have allusions in Jehoshaphat's prayer against the confederates to the building of the temple and to Solomon's prayer at the dedication.

Finally, two peculiarities of language are worthy of attention in this connexion:

(a) The name of the shrine of the temple, called in Kings "the oracle" (or possibly "the hinder part," *רֵבִיר*) is called by the chronicler the "Holy of Holies" (*קֹדֶשׁ הַקִּדְשִׁים*).

(b) The sin of the princes of Judah under Joash is described in the words, "They forsook *the House of the Lord*" (2 Chron. 24:18).

3. We must also notice the chronicler's attitude towards ritual. The temple is not a mere palladium to him; it is the place in which the God of Israel is praised and blessed in psalms, and worshiped with burnt offerings and incense. To turn from the preaching of Isaiah to the narrative of the chronicler seems like passing into a new world.

"To what purpose is the multitude of your sacrifices unto me?" asks the prophet in the name of the Lord (Isa. 1:11).

"They offered burnt offerings," writes the chronicler, . . . "even 1000 bullocks, 1000 rams, and 1000 lambs" (1 Chron. 29:21).

"Incense is an abomination unto me," the prophet cries.

"[The sons of Aaron]" says Abijah proudly, "burn unto the Lord every morning and every evening burnt sacrifices and sweet incense" (2 Chron. 13:10, 11).

"Your appointed feasts my soul hateth," the prophet dares to say.

The chronicler writes with a thrill of joy, "There was no pass-over like to it kept in Israel from the days of Samuel the prophet" (2 Chron. 35:18).

It must be allowed at once that the actual gulf between Isaiah and the chronicler is not so deep as it seems. Isaiah's words must be interpreted in the light thrown by the context, "I cannot away with *iniquity and the solemn meeting* [conjoined]." On the other hand, it must not be assumed that in the view of the chronicler the outward services of the temple covered the whole field of religion. It is he who records David's charge to Solomon to serve the Lord with a perfect heart and *with a willing affection* (בְּנֶפֶשׁ הַפֶּחַד). Further, it is the chronicler only who records Jehoshaphat's noble charge to his newly appointed judges,* "Ye judge not for man, but for the Lord . . . take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. 19:6, 7).

Again, no man who cared only for the externals of religion could have recorded with approval that many of Ephraim were allowed to eat of the Passover although they were not ceremonially clean, or could have defended the permission on the ground that the king (and not the high priest) had prayed for them (2 Chron. 30:18-20. No parallel in Kings).

4. Moreover, to understand the religious standpoint of the chronicler we must take into account his attitude towards the Northern Kingdom. At first sight it seems to be identical with that of the compiler of Kings. This writer records the words of Shemaiah the man of God *that the disruption was of God* (1 Kgs.

* Wellhausen (*Proleg.*, pp. 198, 199) doubts the *fact* of appointment.

12:24), and the chronicler repeats the statement (2 Chron. 11:4). Again, the compiler of Kings in his summaries passes an unfavorable judgment on every one of the kings of Israel; they all "did that which was evil in the sight of the Lord" (even Jehu, 2 Kgs. 10:29-31), and in this unfavorable judgment he is wholly in agreement with the chronicler.

Yet there seems to be a real divergence of view as to the *theory* of the Northern Kingdom. The earlier historian sees nothing wrong in it. As the disruption was *of God*, so the continuation of it is not necessarily contrary to his will. Accordingly the author of Kings records the elevation of Jehu as the work of a prophet of the Lord. The chronicler's view is apparently different. The continued schism of Israel is a sin against God. *The kingdom was given to David over Israel, to him and to his sons forever by a covenant of salt* (2 Chron. 13:5. The speech of Abijah). *The Lord is not with Israel, to wit, with all the children of Ephraim* (2 Chron. 25:7. A prophet to Amaziah). The chronicler even shows a tendency to call the Southern Kingdom "Israel," as though that were the true Israel, and as though the ten tribes were wholly cast off by the Lord (2 Chron. 12:6; 21:2-4 and 28:19, 27). "Sie (die zehn Stämme)," to use the words of Wellhausen (*Prolegomena*, p. 197), "kommen darum wie andere Heiden nur so weit für die heilige Geschichte in Betracht, als sie mit dem eigentlichen Volke Jahve's dem Israel im Lande Juda (2 Chron. 23:2), in freundliche oder feindliche Berührung treten."

5. The chronicler's views as to suffering, punishment, and sin differ little from those of the other Old Testament writers, the writer of the Book of Job excepted. All the prophets teach that sin is followed by temporal suffering as a punishment for sin. Nay, further, the converse may at least generally be said to be the doctrine of the seers, viz., that temporal calamity is to be regarded as a punishment for ill-doing. "Shall evil befall a city," asks Amos (3:6), "and the Lord hath not done it?" Jeremiah (14:1-10) declares that the dearth in Judah is a recompense for iniquity. Malachi (3:9), alluding to a similar calamity, says, "Ye are cursed with a curse; *for ye have robbed me*, even this whole nation."

In Chronicles this prophetic teaching is emphasized and illustrated. No sermon on the text, "Evil deed hath evil seed," could be more complete than the story of the death of Zechariah (2 Chron. 24:20-25). The prophet rebukes the people for forsaking the Lord, a conspiracy of people and king is made against him, he is stoned, and his dying words are, "The Lord see and require!" A year later a small Syrian army overthrows Judah, and makes a slaughter of the leaders of the people and of the people themselves. Joash himself escapes for the moment, suffering from many wounds, but finally dies through conspiracy. The story of Uzziah (2 Chron. 26:16-20) is equally complete as an illustration of temporal punishment following upon sin. His heart lifts him up, he takes a priestly function upon himself, he stands in the temple wrathful at remonstrance, and leprosy, "the stroke of God," breaks forth in his forehead as he holds the censer in his hand.

The doctrine as held by the chronicler seems to us cruder and harsher, more mechanical and less spiritual, perhaps, than as held by the prophets, and yet the doctrine in whatever form held is a truth which no true historian may neglect. If a writer is sometimes misled by it to pass uncharitable judgments, at others it leads him to coördinate facts, on the coördination of which the truth of the narrative as a whole depends.

In summing up our impressions of the religious standpoint of the chronicler, we are bound to confess that there is no bias discernible which is of itself fatal to his claim to be considered among the authorities for the history of Israel. The circumstance that he records facts which fall in with his own view of cause and effect but are not recorded in the parallel narratives of earlier historians does not prove that he invented the facts, or that he took them from some like-minded author only a little earlier in date than himself. To reject every unsupported statement in Chronicles which agrees with the chronicler's *Tendenz* would be to cherish a *Tendenz* of one's own. A narrative in Chronicles may agree with the chronicler's bias, may even agree with it in more than one of its aspects, it may be unsupported by anything in Samuel or Kings, may even be contradicted by a parallel statement of earlier date, and yet it may contain information too precious to

lose. For (let the truth be confessed!) the author of *Kings* also has his *Tendenz*. He tells that the revolt of the ten tribes came of Jehovah; he records the disastrous fall of the prophet who came from Judah to cry against Jeroboam's altar; he almost ignores the history of the Southern Kingdom for two centuries; he exalts the northern prophets Elijah and Elisha; he gives the taunting proverb in which the king of Israel appears as a cedar and the king of Judah as a thistle. In some cases, at least, the *Tendenz* of the author of *Kings* has to be weighed against the *Tendenz* of the chronicler, and it will seem to some investigators that the truth lies between them.

A GRAMMAR OF THE ARAMAIC IDIOM CONTAINED IN THE BABYLONIAN TALMUD.

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PREFACE.

The literature on the grammar of the idiom of the Babylonian Talmud is very scanty. There are only four works which require mention.¹ S. D. Luzzatto published in 1865 a short sketch of the Talmudic idiom intended as a handbook for his students.² This excellent little work, though not quite satisfactory when judged by our present standards, will always retain a certain value to the student of our subject, as the chief linguistic phenomena were noticed and, on the whole, correctly explained by the author. In 1879 Dr. G. Ruelph published his inaugural dissertation, *Zur Lautlehre der aramäisch talmudischen Dialekte. I. Die Kehllaute*, in which the author discusses the comparative treatments of the gutturals in both Talmudim. This work is a valuable contribution to Talmudic phonetics, and it is to be regretted that the author has not continued the subject. In 1888 Dr. A. Rosenberg published a dissertation, *Das aramäische Verbum im babylonischen Talmud*, which is a good, though not exhaustive, exposition of the verbal forms in the Talmud. Lastly, in 1895 Dr. Liebermann published his inaugural thesis: *Das Pronomen und das Adverbium des babylonisch-talmudischen Dialektes*, a work incomplete and a mere compilation. Besides the above works, Noeldeke's excellent Mandaic grammar, although not bearing directly upon our subject, contains many valuable references to the Babylonian Talmud, and has been of great help to the present author.

¹ Cf. also J. Levy, "Notes de grammaire Judéo-Babylonienne," *REJ.*, I., 212-221; and M. Lewin, *Aramäische Sprichwörter und Volkssprüche*, pp. 24-28.

² *Elementi grammat. del Caldeo-Biblico e del dial. Talm. Babilonese*, Padua, 1865. Germ. translation by M. S. Krueger, Breslau, 1873; Engl. translation by J. S. Goldammer, New York, 1867; Hebrew translation of the second part by Ch. Z. Lerner, St. Petersburg, 1880.

I also made use of the Talmud MSS. in possession of Columbia College, containing the treatises *מגלה*, *מועד קטן*, *זבחים*, *פסחים* and Alfasi's compendium of *ביצה*. These MSS. have some words vocalized. Whenever that vocalization is referred to, this is expressly stated.

The author has adopted the use of the vowel-signs in order to secure a greater degree of clearness and exactness in exposition than would otherwise have been possible. This, however, does not imply any claim to having succeeded in restoring the original vocalization.

Some valuable suggestions embodied in this work I owe to my esteemed teacher, Dr. Paul Haupt, Professor of Semitic languages in the Johns Hopkins University.

INTRODUCTION.

The Babylonian Talmud is written partly in Hebrew and partly in Aramaic. The latter is a dialect of upper Babylonia, still spoken in the eleventh century,¹ and is closely akin to the Mandaic.² We find no special name for this dialect, it being generally spoken of as *אַרְמִית* or *לְשׁוֹן אַרְמִי*, an appellation used also for other Aramaic dialects.³

¹ Cf. C. Levias, *AJP.*, XVI., p. 35, note 4; in reprint, p. 8, note 4.

² Noeldeke, *MG.*, xxvi, sq.

³ For other names of Judæo-Aramaic, cf. Dalman, *GJPA.*, 1 sq. and p. 340. Jepheth ben Ali in his commentary on Daniel calls Aramaic *لغة الفارسية*, which is probably a mistake for *لغة الفريسية* the language of the Pharisees. His compiler in the *ס' העשר* renders it by *לְשׁוֹן רַבָּנִים*. Vide D. S. Margoliouth's note on p. 7 of his edition of said commentary (*Anecdota Oxoniensia, Semitic Series*, I.). R. Çemah Gāon in his answer with reference to Eldad, quoted by Epstein in his edition of *Eldad ha-Dani*, p. 7, says: *אלא בתלמוד שאנשי בבל גרסין אותו בלשון ארמית ובני ארץ ישראל לשונם* (rad. *תרגום*); cf. Epstein's note, *ibid.* p. 20. Maimonides in his *Dalalat al-Mu'trin* (I., ch. 74) quotes the Talmudic proverb *ערבך ערבא צריך* as used *عند السريان*, which is rendered by Falaquera (*מורה המורה* p. 64) by *בעלי התרגום*. Dunaš, in his *תשובות* ed. Schroeter, calls also the Aramaic of the Targumim *לשון כשדי*, while Parchon calls also Bibl. Aramaic *תרגום*. The author of *ספר השפה* calls Bibl. Aramaic now *לשון סוריאני* (rad. *סעד*), now *לשון ארמי* (rad. *סתר*), now *לשון ארמי* (rad. *מלא*, *מלא*, *מלא*). An anonymous writer in Arabic calls our dialect *בכסית Nabatean* (cf. Geiger's *Jüd. Zeitschr.*, VI., 69). E. Levita in his preface to his *מתורגמן* classes the Aramaic of the Bible, of the Targum Onkelos, of pseudo-Jonathan and of the Talmud Babli as *לשון בבל* as opposed to the *לשון ירושלמי* of the Targum Jerushalmi and the Talmud Jerushalmi.

The Babylonian Talmud, or, more precisely, the Babylonian Gemārā, was committed to writing about 500 A. D., but did not receive its final shape before the close of the eighth century. It is a compilation of literary productions extending, in the main, over a period of nearly three centuries (200–500). Earlier elements are found in the formulæ of legal documents, in extracts from *Meghillath Ta'anith* and from encyclicals of the patriarch R. Gamliel II. All these belong to the Palestinean Aramaic, and are cited in this work under the designation *legal style*. To an older stage of language belong also magical formulæ, exorcisms and some proverbs. To a later period belong minor additions of the Saboraim and Geonim.¹

As might have been expected from the compilatory nature of the Talmud, its language is not uniform, but shows traces of various stages of development. Originally, the dialectical and chronological variations must have been quite marked. But in course of time these differences were smoothed down by later scholars, familiar forms and expressions being substituted for rare ones, and dialectical characteristics have thus largely been obliterated.

Traces of a more original character have been preserved in a few treatises containing laws of no practical application after the destruction of the Temple. Such treatises were not frequently studied in the schools and therefore were not subjected to the process of obliteration as much as other parts of the Talmud. Here belong, among others, Tāmīd, Me'ilā, Temūrā, Nedārīm and Nāzīr, especially the two last mentioned treatises. They are marked by older forms of the possessive suffixes כּוֹן, יֵכוֹן, הוֹן, יֵהוֹן, for כּוֹי, יֵכוֹי, הוֹי, יֵהוֹי; by the demonstratives הַזֶּה, הַהוּא, הַהוּא, and the personal pronouns אֲנִי and אַתָּה; by the forms מִדָּעָם, אֲנִיחָא, מִדָּעָם, אֲנִיחָא, for the usual מִיָּד, אֲתָחָא, מִיָּד; by the more frequent use of הָ and such expressions as תִּיבִי for תִּיבִי the question remains undecided, אִינְשִׁי or אִינְשִׁי אִינְשִׁי בְּהוּא for אִינְשִׁי בְּהוּא who spoke of it?!, יֵאוֹת well, יֵאוֹל or יֵאוֹל proper. I am also under the

¹ For editions of the Talmud cf. Rabinovicz, *התלמוד הבבלי* in Vol. VIII. of his *Variae Lectiones*. Literary and methodological introductions have been written by H. L. Strack, *Einführung in den Talmud*, 2d ed., 1894, and M. Mielsziner, *Introduction to the Talmud*, Cincinnati, 1894. The last mentioned work is indispensable to a proper understanding of Talmudical discussions.

impression that the nota dativi נִידָלָא, so common in other treatises, is wanting in Ned. and Nāzīr.

In some places dialectical expressions are specially mentioned as such in the Talmud. A collection of such expressions has been made by Adolph Bruell in his *Fremdsprachliche Redensarten und ausdrücklich als fremdsprachlich bezeichnete Wörter in den Talmuden und Midraschim*. Leipzig, 1869.

The lexicography of the Talmud has been treated of late by J. Levy in his *Neuhebräisches und chaldäisches Wörterbuch*, Leipzig, 1876–1889; by A. Kohut in his *Aruch Completum*, Vols. I.–VIII., Vienna, 1878–1892, *Supplement to Aruch Completum*, New York, 1892; and by M. Jastrow in his *Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, London and New York, 1886, sq. (still unfinished).

The text of the Talmud is in a very unsatisfactory condition and a critical edition of it is much to be desired. An invaluable contribution to textual criticism is R. Rabinovicz's great, though unfinished work, *Variae Lectiones in Mischnam et in Talmud Babylonicum*, Vols. I.–XV., Munich, 1867–1886.

A critical edition of the Talmud is not to be expected in the near future. The preliminary work required for such an undertaking—the completion of the work begun by the late Rabinovicz, and critical editions of the early commentators and epitomizers—will require some time. For the present, the edition of single treatises in a handy form and esthetic garb, with such critical exactness as is at present attainable, is very much to be desired. Specimens of such editions have been given by Mr. M. Friedman¹ and Professor H. L. Strack.²

It is also to be hoped that the various languages and dialects contained in post-biblical Jewish literature be also separately treated lexicographically.

The language, as it has come down to us, was in the main the spoken language of the time. This is evident from the numerous proverbs and other haggadic elements recorded in the Talmud. But the scholastic terminology is essentially an artificial product of the scholars. The vocabulary contains a number of words

¹ "Babylonischer Talmud, Tractat Makkoth," in *Verhandlungen des VII., intern. Orientalisten Congresses*, Wien, 1886 (printed 1888).

² The treatises of the Mišnā: *Yomā*, *ʿAbōdā*, *Zārā*, *ʿAbōth*, and *Sabbath* (Schriften des Inst. Jud. in Berlin)

borrowed from the Persian, but very few words of Greek and Latin. The few words of classical origin occurring in Aramaic phraseology are probably borrowed from Palestinian literature, and did not belong to the language of the people.¹ Its orthography is in the main phonetic, but there is ground for the belief that the gutturals were less distinguished in actual speech than might be inferred from the orthography.

Further literature in the dialect of the Babylonian Talmud is to be found in portions of the liturgy, in the later Midrāšim² and in the works of the Geonim. The latter extend over a period of about 400 years (c. 750–1138). To this class belong the *שאלות ותשובות* of 'Aḥai of Šabḥa, ed. princ. Venice, 1546; *הקלכות גדולות* of Simon Qiyārā, ed. pr. Venice, 1548. Another version of this work was published by I. Hildesheimer, Berlin, 1888–1892;³ *אגרות אבות* latest edition by A. Neubauer in *Medieval Jewish Chronicles* (*Anecdota Oxoniensia, Semitic Series*, I., 4, Oxford, 1887) and the Aramaic *תשובות הגאונים*, for the literature of which cf. Z. Frankel, *Entwurf einer Geschichte der Litteratur der nachtalmudischen Responsen*, Breslau, 1865, and J. Mueller, *מפתח לתשובות הגאונים*, Berlin, 1891.

The language of the Gaonic literature shows the influence of the Targum; and this is especially the case in the forms of the possessive and enclitic personal suffixes, and in the retention of the final *nān* in the plural of nouns, verbs, and participles.

I. SCRIPT AND ORTHOGRAPHY.

SCRIPT.

*Letters.*⁴—§ 1. The alphabet used in the Talmud, the number of letters, and their phonetic values are the same as in Hebrew.

¹ Upon examination of Buxtorf's Lexicon, C. R. Conder gives a list of thirty-seven Greek loan-words to be found exclusively in the Babylonian Talmud (cf. *Proc. of PEF.*, 1890, 324), but his data are not trustworthy.

² Cf. Dalman, *op. cit.*, p. 20.

³ This work contains older elements.

⁴ For the names of the letters cf. Hamburger, *Real-Encycl. f. Bibel u. Talmud, Supplem.*, article "Grammatik." Notice also the usual pronunciation of the following names of letters: Alleph, Gimmel, Dalled, Hēth, Tēth, Yūd, Kāph, Lammed, Sammekh, Ḥaddīq (Berliner, *Beiträge zur hebr. Gram.*, 22), Qūph. *TG.*, ed. Harkavy, § 26 זך for זך, § 49 has לך for לך (cf. Samaritan Labad, Petermann, *Gram. sam.*, p. 2, written לבאת, Munk, *TM.* 10); Col. MS. (Meg. end) voc. גימל; *HG.* has רא for רא. The forms of the names of the letters in post-Gaonic literature I shall give in my *Dictionary of Philological Terminology in Hebrew and Aramaic*, now in preparation.

Vowels.—§ 2. No vowel-signs are used in the Talmud. Traditional pronunciation employs the whole variety of vowel-sounds found in the Masoretic text of the Bible. סָגוּל is rare, the preference being given to צִירִי or חִירֶק.

Numerals.—§ 3. The letters of the alphabet are also used for numerals. א-ט are used for units; י-צ, for tens; ק-ת, for 100-400. Compound numbers are expressed by composition, the larger numeral being placed on the right: יב 12, לר 34, קכג 123. Numbers higher than 499 are expressed: 500 by חק; 600, חר; 700, חש; 800, חח; 900, חחק, etc.¹ When the letters are used within the text with numerical value they always have the sign of abbreviation (§ 6): כ"ח, 28; ג', 3; קל"ה, 135.² When used for pagination, the sign of abbreviation is omitted.

Reading of Numerals.—§ 4. When the number consists of one or of two letters, the names of the letters are read. Thus, ג' is not read תלחא or תלח, which it represents, but גימל; so ב' is not read בית ר"ה, ש"ב are read שיען בית, ריש דא. Numbers containing more than two signs are read either as above, or are vocalized; e. g., תקס"ל, 900; תר"יג, 613; רמ"ח, 248.

Diacritical Signs.—§ 5. שְׁבָא and דָּגֶשׁ like the vowel signs do not occur in the text. The end of a section is indicated by a double point (:).⁴ The same sign marks the end of a quotation from the Mišnā at the head of a section. The employment of this sign is not always consistent. Minor subdivisions are not marked.

§ 6. A word not written out in full is followed by a slanting stroke above the line.⁵ Thus, ר', גמ', for רבי or רב, גמרא. If two or more consecutive words are abbreviated a double stroke is written in the middle. Thus, חר, מ"ש, קמ"ל, for חנו רבנן, מאי שנא, קא משמע לן. The signs are employed to mark letters used as numerals (§ 3) or the names of the letters of the alphabet. Thus, דל"ח, גימל, ב"ח, אל"ף, 'Aleph, Beth, Gimel, Daleth, to distinguish them from אלף thousand, בית house, etc.

¹ In later Hebrew thousands are expressed by units with dots over them. Thus א. 1000; ב. 2000; ד. 5000. Numbers from 500-900 are expressed in Masoretic writings by the final letters ט-ק. In writing, the final letters are always written on the left: גץ = 903.

² In MSS. we find sometimes other signs used. Thus תרריג may be written תרריג or תרריג.

³ For the etymology of the term cf. C. Levis, *AJP.*, xvi, 28-37, and *AM. JOURN. OF SEM. LANG. AND LIT.*, XIII., pp. 79-80.

⁴ In MSS. one point is sometimes used instead.

⁵ In MSS. we find frequently instead of the stroke a dot on the last letter.

ORTHOGRAPHY.

Vowels.—§ 7. The vowels *ō, o, ō, u* and *ū* are invariably indicated by ך: אֶשׁוּל *I shall kill*; מוֹתָא *death*; אַחֵרִי *another* (f.); אָמְרִי *they said*; גִּבְרָא *man*. The mater lectionis ך is sometimes omitted in verbs with consonantal ך as second stem-consonant: לֹאֲשׁוּרִי *to make even*.

§ 8. The vowels *ē, e, ě, ī, i* and *î* are usually indicated by the mater lectionis ך: תֵּעֲבִיד *thou wilt do*; בֵּיתָא *house*; אֵיפֶס *I shall go up*; אָמְרִין *they say*; מֵית *died*; אֵין *if*; אֵזִיל or זִיל *go thou*. But the ך is sometimes omitted. This is generally the case with words common to both Aramaic and Hebrew; e. g., מְשַׁלִּם *pays*; מְפָרֵשׁ *explains*; מְתָיֵן *answers*.²

§ 9. The vowel *ā* or *a*, when final, is marked by א; less frequently by ה. The latter is usually the case in the feminine ending of the verb. Inter-consonantal *ā* or *a* is seldom indicated by א, never by ה. This is the case in MSS. and later literature more frequently than in the printed text: מַלְכָּתָא *queen*; שַׁבָּתָא *Sabbath, week*; בִּישָׁא *evil, bad*; שְׂכִיבָא *is about to die*; בְּשִׁילָהָ *she cooked*; מְצִיָּא *she is able*; אָמְרָהָ *she says*; הָאֵדִי *is fit*; אֵצְרִיָּתָהָ *rows*; מְלֵאָן *are full*. The adjective ending *a'a* is always spelled אָהָ.

§ 10. פְּתוּחַ is generally not indicated. Exceptions are מֵאֵן = מֵן *who*, in order to distinguish it from מֵן *from*; and verbs with a guttural as third stem-consonant, and consonantal ך as second stem-consonant, in order to mark the *a*-vowel: לִישְׁוּרָא *let him jump*; מְדוּרָא *goes about*.

§ 11. The diphthongs *āi* and *āi*, when final, are generally indicated by א, seldom by י; when inter-consonantal, by י, rarely by א: נִפְשָׁאֵי *rejoice my soul*; בְּחַרְיָתָא *last* (f.); קַאֲרִימָא *stands*.

§ 12. Final *au* occurs only in לֹא *not*, a contraction of לֹא + הוּא; inter-consonantal *au* is indicated by ו: דְּוֹשָׁא *treading*; דְּוֹקָא *exactness*; שְׁוֹקָא *thorn* (§ 80).

§ 13. Vocal *ševā* is frequently denoted by ך, e. g., עֵיבִיד *do*, אֵינְשׁ *man*, שְׂרִיד *tarrying*, פִּידֵי *running about*. This is espe-

¹ א to mark שְׂרִיד *is* found only in יִרְיָא *he will be*, הִרְיָא *she will be*, which belong to Mišnic Hebrew.

² Cf. also Levy, *Neuh. Wb.*, s. v. זִיֵּר.

cially the case in the imperfect, at times also in the infinitive and participle of ע"י and other verbs, and was probably pronounced as a full vowel.¹ According to Dalman,² the Sabbioneta edition of Onkelos and the Masora of that Targum frequently vocalize the prefixes of the imperfect and infinitive of ע"י verbs with *i* followed by *dāghēš* of the first stem-consonant, or, in case of resolution, by *ē*, by analogy with ע"י verbs. To this he remarks in a note: "The tendency of the forms *q^otāl*, *q^otūl* to pass into *qittāl*, *qittūl*, is also elsewhere to be observed (cf. Barth, *Nominalbildung*, 196). . . . Mere lengthening of *ševā* to a full vowel may besides be attributable to careless speaking (cf. Safir, *'Eben Sapptr*, I. 55 a)." To this I would add, that in the recently discovered oldest system of vocalization we find *i*, *ē*, or *ā* for vocal *ševā*, the latter having no special sign at all.³ It seems, therefore, that the development of *ševā* in Hebrew and Judeo-Aramaic is of a later date than in Syriac.

II. PHONOLOGY.

A. CONSONANTS.⁴

General Remarks.—§ 14. As in the cognate Aramaic dialects ד represents both original ד and ז; e. g., דובשא honey, דיקא judge: זיק this, דיקא beard.—ח represents both ח and כ; e. g., חכמים wise, חלמא dream, חמרא ass; חאחרנא another, חתם to sign; חתר to break in.—ט represents ט and ظ; e. g., טעמא taste, reason, טמא to be unclean; טנא load, טורא mountain.⁵—ע represents ע, غ, and ض; e. g., עקא ring, עולמא world, עשרא ten; ערבא raven, עבא cloud, עלל to enter,

¹ Cf. C. Leviae, *AJP.* XVI. 30 (reprint p. 3). Cf. also Sal. Geiger, *Zion*, II. 6: *Hehalac*, II. 153; A. Geiger, *Nachgel. Schriften*, V., Hebr. part, p. 7 sq.

² *Grammatik des jüd.-pal. Aramäisch*, § 70, 3.

³ Cf. Friedlander, *PSBA.*, XVIII., March, 1896, p. 90.

⁴ Cf. Haupt, *ZDMG.*, 34, 757 sq.; *BA.*, I., 249 sq.; Dalman, *GJPA.*, 41 sq.

⁵ This word is connected with Arab. خَرَّ. Its ח is infixed as that in √חרר or שחרר.

⁶ This is the Arab. ظَهَرَ back, Assy. giru high. Cf. Arab. ظَهَرَ الْجَبَلِ the top of the mountain and the use of Arab. عَلِمَ, Heb. גָּבַע hill, the latter connected with גָּבַח back. For a similar change from Arab. عَرَا to Aram. ע"ר cf. Arab. قَهَر and Talm. קָנָא, Fraenkel, *Fremdw.*, 42.

go in; *ביצה*: *egg*, *אירע* or *אירע* to happen, befall, *מירע* disease. — *ט* has been retained in *איריטתא* (also *איריטתא*) a certain meal, *בשרא* meat, flesh, *עשי* to compel, *עשר* ten, *עשרין* twenty (but *סר*, *סרי*, in compound numbers), *שב* to be satiated, *טטנא* Satan, *טנא* hatred (but *כני* to hate), *טפא* lip, *טפמא* mustache, *טרה* to burn, swallow, gulp down, and perhaps *טיכלי* a certain bird; but the latter is doubtful. In other cases it appears as *ס*. — *ת* represents *ת* and *ת*; e. g., *פתח*: *ת*, *מית* to die, *שתי* to drink; *ת*: *ת*, *תור* ox, *תוב* to return, *תקל* to weigh. In the few cases in which these rules are violated, we have loan-words from other dialects.

Pronunciation.—§ 15. The original pronunciation of the various sounds did not, in all probability, differ from the cognate dialects and from Hebrew. But in a later period the pronunciation of some of the sounds seems to have varied. This is evident from the variations in spelling and from the transcription we find in Arabic for Aramaic loan-words.¹

Gutturals.—§ 16. The Arabs transcribed *ה* by *ه*, *ח* by *ح* or *ح*, and *ע* by *ع*. The pronunciation of *ח* was probably, as with all Eastern Arameans, that of the voiceless guttural spirant *ح*. The words transcribed are either taken from some western dialect or borrowed at a later period.

§ 17. As appears from the Talmud (Meg. 24 b, M. Q. 16 b, Ker. 8 a), the Babylonians did not properly distinguish the gutturals in their pronunciation. The retention of the various gutturals in script is, therefore, merely historic spelling.² Hence, in words whose etymology is not transparent, we frequently find phonetic spelling. Thus, in *זהר* to be cautious,³ *זהר* one another, together, *הרץ* to imprison, *הרץ* to return, *מדיקתא* sieve, *נהל* to sift, *הרץ* shrubbery, and in other words we have *ה* for etymological *ח*.⁴ In *אשלא* pounded grain, *אשלא* name of a canal, *אשלא* a kind of fish, we have *א* for *ה*. In *חלע* or *חלה* to crack,

¹ Cf. Fraenkel, *op. cit.*, Introduction.

² Cf. Noeldeke, *MG.*, 58.

³ This word has nothing to do with *זהר* to shine, but is the Arab. *حَزَرَ*. For similar metathesis, cf. Barth, *ES.*, 3, 4 (*חורש* and *מינן*).

⁴ Cf. also Harkavy's note, p. 356, of his edition of the *TG.*

we have ה as well as ע for it. In צִירָה *to dry up*, we have ה for א. For ה we have א or ע in אָדָה, אָדָה *this*, אָפֶךְ *to turn*; while for ע we have very frequently א : אָבָה (Col. MS., Meg. 12 b, אָבָה alongside of אָבָה) *thicket*, אָפִי *twigs*, אָרְבָנָה *bulrushes*, a. fr. Cf. Noeldeke, *loc. cit.*; also Nestle, *Marginalien u. Materialien*, p. 69.¹

The fact that post-vocalic ע is pronounced as a vowel shows even more clearly that the retention of the gutturals is in many cases merely graphic. Thus טַעֲמָה is pronounced ṭáimo. This points to an earlier טַיִמָה just as in Assyrian.²

Palatals.—§ 18. Initial י seems to have been sometimes pronounced א to judge from a few cases where א is actually written and from the fact that after the precativē ל the prefix י of the imperfect, even if it is followed by an *a*-vowel, is frequently dropped. Thus, אָבְשׁוּנָה *dried ears of corn*, אָיִבֶלָה *willow-basket*, דָּאִיתִיִּלְךָ *that will be born*, Ned. 30 b, דָּאִיִּנְקוּט *that they gather*, B. Q. 113 b; א for י is also written in a few forms of the verb יָחַב *to sit*, לְשַׁבַּע *let him cause to swear*, לְחַלִּיף *let him pass*. On the other hand, we find at times the י marked as consonantal by doubling it.

§ 19. ג and כ like ב, ד, פ and ת had a double pronunciation as mutae and as spirants. ג is transcribed by the Arabs generally as ج, sometimes as ق; כ is generally ك, sometimes by ج or و; פ is כ, כ is خ. So we find also in the Talmud פִּיכְלִי and קִיכְלִי *partridges*, כִּרְכַּשׁ and כִּרְכַּשׁ *to knock*, כִּרְכַּשְׁתָּהּ and כִּרְכַּשְׁתָּהּ *shepherd's bell*, כִּרְכַּשְׁתָּהּ = כִּרְכַּשְׁתָּהּ *head*, from כָּפָה *to bend, nod*, properly *noddle*; cf. Hebr. כָּדָד / קָדָד; שָׁרַג and שָׁרַק *to jump*, written promiscuously. ג is today not distinguished from כ.

Linguals.—§ 20. ה is rendered in Arabic by ح, ד by ذ; ת by ט. In traditional pronunciation ה is pronounced

¹ A similar promiscuous use of the gutturals is found in Phœnician (Schroeder, *Phœnis. Spr.*, 79 sq.), Samaritan (Uhlemann, *Inst. lingu. Samar.*, I., 13 sq.), Neo-Syriac (Noeldeke, *NSG.*, 56 sq.), and Palest. Aramaic (Dalman, *op. cit.*, 44).

² In the same way Hebrew words like מַעֲלָה, מַעֲמָר, מַעֲרִיב, מַעֲמֹד, מַעֲחֹל, and the like are pronounced máilo, máimor, máiriv, máimod, máichol. But מַעֲרֹחַהּ *mārócho*. The pronunciation of the above and similar words is retained also in the plural in spite of the change of accent. Thus, máimórim, máichólím, máimódós.

like ה and ח like ט. ט is not distinguished in modern pronunciation from ת. The ר was evidently a lingual, as it could be doubled.¹

Sibilants.—§ 21. ז is ז; ס and ש are س; צ is ص, and ש, ש, rarely س. In the Talmud ש is usually carefully distinguished, while the other sibilants are at times used indiscriminately. Thus, פתחא and פסחא *street-well* (V. L., B. B. 8 a); אחקוטלא *flipping*; איצייחתא, איצייחתא *rows*, F. MS., B. B. 12 a; אודא, אודא a certain quarter of meat; אצא, אצא *creeper, vine*; זאזא, סאזא *ear of corn*; צייר, צייר *binds*, M. MS., AZ., 28 b; עסיסא, עסיסא *pot*; עקס for עקץ *to sting*; אריסחא and רפס and רפס *a certain meal*; עסרין and עשרין *twenty*; רפס and רפס *to tread*.

Labials.—§ 22. ב is rendered in Arabic transcription by ب; ב by ב, sometimes by و. ו and מ are rendered by و and م; פ by ف, sometimes by ב. With the exception of two or three words where ו is written for etymological ב, the Talmud retains ב. But ב and ו are written indiscriminately in foreign words. ב and פ are sometimes written indiscriminately. פופשני and פובשני a species of tamed doves, פביי and פביי *excrements*, צלופחא, צלופחא *eel*.

Dāghēš and Rāphē.—§ 23. The rules for the pronunciation of בגדכפת as tenues, or mediae, and as spirantized are about the same as in Hebrew and Syriac; but the following may be noticed:

a) Unlike the Syriac, בגדכפת has no dāghēš after a diphthong; e. g., ביחא, אייבו.

b) The ח in the feminine ending חתא is often not spirantized when a vowelless consonant precedes, even if that consonant be preceded by a long vowel; e. g., שאלחא.

c) בגדכפת are not spirantized to avoid difficulty of pronunciation; e. g., שוחפא, שחיקוחא, אפחישו, אפחישו, סחמא, סחמא, for שוחפא, שחיקוחא, אפחישו, אפחישו, סחמא, סחמא.

d) פ is pronounced hard in the proper names פפא Papa and פפי Papi.

CHANGES OF CONSONANTS.—*Gutturals.*—§ 24. א changes to א in the active participle Qal of ע"י verbs and of verbs following

¹ Cf. Fraenkel, *op. cit.*, 86, and אירציי, *HG.*, 282.

their analogy. Also in the Pa'el and Ithpa'al of verbs ע'א. Thus, ע'א stands, ע'א listens, ע'א dies, ע'א binds, ע'א compels, ע'א feels pain, ע'א enters, ע'א asks, ע'א he left, omitted, ע'א remained. The forms ע'א, etc., are only graphical variants. The א must have also been pronounced י in ע'א interstice, and ע'א Alephs. Notice also ע'א remainder. Verbs ע'א have passed entirely into verbs ע'א.

§ 25. ע'א changes to ע'א or ע'א in ע'א he, she, lit. this one (§ 177), ע'א to be blunt, ע'א to be astonished. In the last two cases we may have metathesis rather than phonetic change. ע'א may also stand for ע'א. ע'א rich landlord, ע'א.

§ 26. ע'א appears frequently as ע'א foliage of a palm, Arab. حوص; ע'א thorn, Syr. ع'א; ע'א a proper name = ע'א; ע'א to return, Hebr. ע'א; cf. §§ 16, 17. Sometimes it interchanges with a sibilant: ע'א, ע'א.

§ 27. ע'א regularly changes to א' when there is another ע'א (= צ) in the same word: ע'א = ע'א to happen; ע'א = Arab. ضبع hyena. Cf. also § 17. In ע'א to laugh, we have ע'א for ע'א. Whenever ע'א corresponds to Arab. ض it must have been originally = غ. This would explain more easily its interchange with ע'א and ע'א. Verbs ע'א have in a few instances passed into verbs ע'א.

Palatals.—§ 28. ע'א interchanges with ע'א (§ 18), with ע'א: ע'א door-step; cf. § 51. In ע'א couple, the ע'א becomes ע'א, as in modern Arabic and Syriac. It changes perhaps to ע'א in ע'א to send. But the latter is more probably = ع'א. In ע'א for ע'א (§ 174) we have the change of ע'א to א'.

§ 29. ע'א and ע'א frequently interchange: ע'א vetch; ע'א dealers in vegetables; ע'א.

¹ Cf. Syriac ע'א = ע'א and Palestinian ע'א = ע'א, Dalman, 69.

² Cf. Syriac ע'א = ע'א, Brockelmann, Lex. Syr., add. ad p. 112. Hebrew ע'א may stand for ע'א, but with regard to its Assyrian equivalent, ע'א may be original. Cf. prothetic ע'א in Syr. ע'א.

³ For this change cf. Bibl. Aramaic ע'א earth; in some dialects, cf. D. H. Müller, op. cit., p. 41; Noldeke, MG., § 66; Munk, TM., p. 44, n. 127. Ethiopic ṣaqqāya, to cry, lament, is a Ṣaph'el of ṣaqqāya = ضوضى. One is tempted to compare also Judeo-German "koiken" to howl, although it is difficult to see the historical connection. Cf. also ע'א, HG., ed. princ. = ע'א cast bubbles. Similar is the interchange of ע'א and ע'א: Hebr. ע'א, Syr. ع'א almond. Cf. § 33.

balls, cakes. The interchange with ב frequently found in the texts is probably due to graphical errors.

§ 30. Intervocalic ם changes to נ in the adjective ending אָה. Thus, בְּחֵרָאָה *the last*, קִמְרָאָה *the first*, לִיבְרָאָה *the Libyan*, for *בְּחֵרָיָא, *קִמְרָיָא, *לִיבְרָיָא.¹ In verbs: אִיתְפְּיִיאתָ *she was healed*, Keth., 62 b; אִשְׁתַּנְיִיתָ *were changed*, Col. MS., MQ., 25 b. But generally intervocalic ם is elided.

Dentals.—§ 31. ד usually corresponds to Arab. ذ and ظ; but occasionally ז appears, even when it corresponds to ذ. Thus, זָד, זָה *then, now* (§ 182), זָבַח *to slaughter*²; דִּינָא, דִּינָא *loss*; מִדְלָא, מִדְלָא *dripping*; דִּינְיָא, דִּינְיָא *twigs*; זִרְדָּתָא, זִרְדָּתָא *sorb-plantation*; טְרִדְנָא, טְרִדְנָא *wardrobe*; זְבוּרָא *bee*, Hebr. דְּבוּרָה³; אֲדִילָא *young gazelle*. In דָּא דָּא (§ 185) it corresponds to Arab. ضَع ضَع.

In the following examples we have not an interchange of ל and ד, but a rare syntactical use of ד, which can be paralleled in Assyrian: לֹא דִמְרָא *does it not mean to say*, Col. MS., Zeb. 50 a; וְחֹרִי דְרִידָא וְחֹמְרִי דְעִסְקָא *and oxen for ploughing and dates for trade*, Sabb. 19 b.⁴ In the first example there may also be dissimilation due to the preceding לֹא.⁵

§ 32. ט usually corresponds to Arab. ط and ظ, but occasionally it interchanges with צ; thus, מִטְרִי and מִצְרִי. In טלע it corresponds to 'Omanee Arabic ضلع *to limp*.⁶

§ 33. ת sometimes interchanges with ד: בְּנִדְחָאָה *the Bagdadian*; קְרִדְחִי, קְרִדְחִי; לִיפְדָּא, לִיפְדָּא *turnip*. Cf. also § 21.

¹ Cf. Jaeger, *BA.*, I., 489, 459.

² Cf. Noldeke, *MG.*, 43; D. H. Müller, *Inscr. von Sendachirli*, 40 sq., 65.

³ Cf. also Arab. دُبُور alongside of دُبُور.

⁴ Cf. the variant in the פִּתְחָא to Onkelos, Lev. 15:33 וְלִלְדָּאִיב for וְלִלְדָּאִיב, and in later literature: בְּדִחְרִי = בְּדִחְרִי *HG.* 29; דְּרִיבָּא = דְּרִיבָּא *ibid.* 108; דְּרִיבָּא = דְּרִיבָּא *ibid.* 373.

⁵ The stock example for the interchange of ל and ד has always been אָזל = אָזל. But from the fact that the word occurs only in two forms, אָזל and אָזל, for both genders, and only in the sense of the present, and used only in the set phrase אָזל לְעַמְמִיָּה, and only in a metaphorical sense, it is evident that such use of the word is only a piece of school-wisdom, based on a wrong interpretation of a biblical passage. A root אָזל is a mere fiction of our lexicographers. Later Hebrew literature abounds in parallels of a similar kind. Suffice it to point to פִּתְחָא *to disclose*, פִּתְחָא *end*, and פִּתְחָא *cries*. A full collection of such words would be of considerable interest.

⁶ Cf. פִּתְחָא *egg* in Jer. Sebu., III. 34 d; but this may also be equal to פִּתְחָא with change of פִּתְחָא to פִּתְחָא.

Liquids.—§ 34. ל interchanges with נ in the precativ particle of the imperfect: נִדְּרִי *let him be*, for לִדְּרִי; מְדִירִן *sufficient for irrigation*, H. MS., B. B. 8 a, for מְדִירִל.¹ לִיפָא, Latin nummus, coin. Cf. also § 36.—עֲלִקָא *leech* appears also as עֲרִקָא.

§ 35. נ changes to ר in רִשְׁפָא *fowler*. Compare also סִמְר *to hide* with Hebr. סִמֵּן. A similar change would be in בֶּר *son*, בֶּרַת *daughter*, if they are identical with בֵּן, בַּת; but this is doubtful. Final ך changes to ם in מְנַשִּׂימִים *he makes water*, O. MS., Sabb. 134 a.

§ 36. ר appears frequently as 7. This may be simply a graphical error. But in view of the fact that the change of ר to 7 is attested in living speech,² such a change may in some cases be phonetic. The physiological kinship between ר and 7 seems to be the same as between 7 (= غ) and ض.

ר changes to ל in תִּלְתִּי *two*, תִּלְיִסִּר *twelve* (§ 136).

§ 37. ז. On interchange with 7 cf. § 31. ז stands for Arab. ض in בִּזַּע *to split*; זִבְרָא *clucking hen* (connected with ضَج *to make noise, croak*); זָאָא *to heat* is perhaps Arab. حَضَأ; פֶּזַח, Arab. جاز *to pass through, cross*, is evidently connected with كَفَضَص, جَفَص, جَافَص.

§ 38. ס stands for ص in סִבֵּר *to wait, hope for*. On the other hand סִבֵּר *to cup* corresponds to Arab. سَبَرَ *to examine a*

¹ For the same phenomenon cf. TG., ed. Harkavy, § 55. Cf. also Syriac ܢܕܝܐ and Hebrew-Aram. נדן *to give*.

² Maclean, *Gram. of Vernacular Syr.*, § 121. For Ethiopic cf. Pratorius in BA., I., p. 45.

³ From an original بضع all the forms with 7, 8, ק and 7 as second stem-consonant, which appear in the various Semitic languages, can be derived.

⁴ Cf. also Hebrew נִזְמ (ז) *locust* with جُضْم *glutton*; Mišnic זְבִירִית *receptacle* with ضَبَر. pl. أَضْبَارَة *books, Psalms*, with ضَبْن *bad soil* with זְבִירִית; ضَبَر. Through the intermediate form זִבֵּר we get the form זְבִיר *book*, mentioned in the Talmud as used among Persian Jews. Cf. Fraenkel, *op. cit.*, 243; Barth, E. S., 28, 52. The development of meaning from ضَبَر *to put in order*, ضَبَر *collect, to* أَضْبَارَة *book* is similar to that in كَتَب *book* from كَتَب *to sew together*. Cf. later Hebrew אָגַד *book, composition*, and אָגַר *to compose, write a book* (vide Harkavy, *Leben u. Werke d. Saadjah Gaon*, p. קי"ח sq.). There seems, therefore, to be no ground for doubting the Arabic origin of כְּתָב as Fraenkel does (*op. cit.*, 249).

wound. The latter is connected with *תָּבַר* to break open (said of an ulcer).¹ For its interchange with other sibilants cf. § 21.

§ 39. צ interchanges with other sibilants (§ 21), with ט (§ 32). It stands for Arab. ط in צָרַךְ to be in need, בָּצַר to be few, עָצַץ to press together,² צִוּיץ to cry, shout = *فَوْضَى*, *فَوْضَى* to cast bubbles.

§ 40. ש interchanges with ת in שָׁקַל, חָקַל, to weigh, be worth. With ס in מָשַׁי, מָשַׁי to wash.

Labials.—§ 41. ב. On interchange of ב with ו and פ cf. § 22. In מִישָׁן for בִּישָׁן *Beth Š'an* we have מ for ב. עֲרִיקָמָא = Hebr. עֲרִיקָב, Arab. عَرَقُوب.

§ 42. מ. Assyrian מ appears sometimes as ב, sometimes as ו: *עָלָי* upon, *אֲרִיָא* west,³ *שׁוּרְבִינָא* cypress.⁴ מ changes to נ in מְהִיר inf. Aph'el of הָדַר to return, B. Q. 81 b, and in מְשַׁדְּרִי *melting*, Sabb. 110 b; in the plural endings of pronouns, nouns and verbs. It stands for נ in בִּישְׁמָא *terebinth*.

§ 43. ו. Initial ו has been retained only in the following words: וָו *Wau*, וֵי *woe! alas!* וְאֵלִי *proper* (alongside of וְאֵלִי), וְרִיָא *rose* and its derivatives, וְעִדָא *meeting*, וְתִרְסָא *tart*, and in a few proper names. In all other cases it has changed to י.

DOUBLING.

§ 44. Doubling takes place in traditional pronunciation in about the same way as in Syriac:

a) As characteristic of certain grammatical formations; e. g., in the Intensive stems.

b) To show a double consonant; e. g., נִבִּיר, אֲמַמָּא.

¹ סוּבַר (Targ.) to bear, carry, is closely connected with the idea of endurance, hope. The same connection we find in סָבַל (Targ.) to carry, suffer, endure. Arab. سَبَلَ, Assy. sabālu (Barth, *ES.*, 50). Interesting variants to סוּבַר we find in the Targ. to Psalm 98, 8: וְסוּבַר וְשׁוּבַר; cf. Levy, *TWB.* s. v. סָבַר. The form סוּבַר corresponds to Arab. صَبَرَ, and תוּבַר, to an Arabic by-form تَبَّرَ. Similarly we find Hebrew שֹׁבֵר *grain* = Arab. صَبْرَة, a by-form of صَبْرَة *pile, store of grain*.

² Barth, *ES.*, 1, 5.

³ The Assyrian equivalent is amurrā (cf. Jensen, *ZA.*, X., 330 sq.) and אֲרִיָא stands for אֲרִיָא.

⁴ *TG.*, ed. Harkavy, § 49, has לָמַד for לָמַד *Lamed*. וְרִיָא to see may also be connected with the Syriac ܪܝܬܐ.

c) As compensation for an assimilated consonant; *e. g.*, שָׁתָּא *year*, תָּא *thou*.

d) As compensation for a shortened long vowel; *e. g.*, עָלִי for עָלִי upon, נָמִי (§ 182).¹

e) To lengthen artificially a short word; *e. g.*, פִּימָא *mouth*, אָבִא *father*.

f) To preserve a short vowel; *e. g.*, לָשָׁנָא *tongue*, Arab. لِسَان, תִּיתִירָא *bridge*, Assy. titûru.

g) Doubling is retained at the end of a word in תָּא *thou*, in the pronominal ending of the participle, אָמַרְתָּ *thou sayest*, and in רַב *Rabbi*, usually pronounced רַב.²

Resolution of Doubling.—§ 45. To judge from the cognate dialects, resolution of doubling must have frequently taken place. In a case of resolution, the preceding short vowel was either dropped, or lengthened, or retained intact by the insertion of a liquid. In the case of vowel-lengthening we can only know that a resolution has taken place when the vowel changes its quality, as from הִירֶק to צִירִי, or from פָּתַח to קָמֶץ, not otherwise.

INSERTION OF CONSONANTS.—*Insertion of a Liquid.*—§ 46.

a) אֲמַפְּזָא *nut*. מִי.

b) חִינְפָא *feast*; פִּנְדָא *pot*; פִּנְדִיר *to roll*; אֲסִתְּנִירָא *vice-roy*, Pers. *ustadâr*, and other words.

c) ר: In the so-called Par'el forms: פִּרְזִיל *to shake*, גִּרְבִיל *to mix*, גִּרְדִים *to cut*, הִרְזֶק *to imprison*, שִׁרְבִב *to let hang down*, שִׁרְבַט *to stretch oneself flat*, פִּרְשִׁש or קִרְקֶש *to strike*, tingle, פִּרְשִׁתָא or קִרְקֶשֶׁתָא *shepherd's bell*, גִּרְשִׁתָא *clod*, יִרְדִקָא *school-boy*, קִרְקֶבֶן *crop*, *craw*.³

NOTE.—In words of foreign origin ש seems to be similarly inserted: בִּשְׁקֶר *he searched*, Mandaic the same; אִישְׁפָפָא *saddler*, Assy. *aškapu* = Arab. أَكَّاف; *cf.* Assy. *iškaru* = *ikkaru* = אִפְרָא *peasant*, all before a *k*-sound.

Insertion of ה.—§ 47. A ה is sometimes inserted in short words in order to make them triconsonantal. Thus אֲבִהֶן *fathers*,

¹ The transcription of proper names in the old versions and in Josephus shows us a number of similar cases; *e. g.*, Saddûk, Abessalôm, Abennêr, Annân, for אֲבִישָׁלום, אֲבִנְנִיר, אֲנָן, or אֲנָן. But, in cases like Abessalôm and Abennêr, the versions may have taken them to be composed of אָבֶן (= בֶּן) + שָׁלום or נִיר.

² *Cf.* Noldeke, *SG.*, § 23, H.

³ *Cf.* Fleischer in *Levy's Dict.*, IV., 484 b.

parents, plural of אָבָא; אֲמִידָא bond-maid; אֲמִידָא the status of bond-maid; בִּילְדִי flashes (בִּלִּי), נִמְדָא mint; שְׁלִיד end; אֲמִידָתָא flanks; אֲמִידָתָא mothers.

Insertion of a Semivowel.—§ 48. In the plural of the noun ו or ׀ is in a few cases inserted before the ending of תָּא to avoid an hiatus.¹

ASSIMILATION.

§ 49. A consonant may be assimilated to a preceding or following consonant either entirely or partially. In the latter case the partially assimilated consonant may influence the adjoining consonant so that the resulting assimilation is reciprocal.

Complete Assimilation.—§ 50. 1. The א is progressively assimilated in the reflexive stems of verbs פִּא—frequently in the Ithpe'el, more rarely in the Ithpa'al.² Thus, אֶתְמַר was said, אֶתְסַר was forbidden, אֶתְנַח he sighed, אֶתְמַרָא was said, אֶתְסַרָא was healed, דִּי־לִידוּ that have been born (Ned. 30 b), לִיבְסוּמִי to cheer oneself up with wine (Meg. 7 b, Col. MS. לאֲבִסוּמִי), לְקַלְקוּלִי (M. MS. Er. 49 a, eds. לְאִיקְלִקוּלִי), אֶתְרָא on the spot, at once, for אֶתְרָא. In the last word the ל is not doubled. מִנָּאן whence for מִנָּאן, from מִן אֵן; רַבִּינָא a proper name for רַבִּינָא = רַב אֲבִינָא.

2. ה is progressively assimilated in אֶתְנִין they, הֵנִי these, בְּדִרְתוֹן their being dispersed (eds. A. Z., 10 b), מְשִׁתְּלִיתוּ you are tired (A. Z., 72b); אֶדְוִי to cut to pieces.

3. ח is assimilated in מְסִיחָא bath (orig. מְסִיחָא, § 90); מְסָא shovel, לִישְׁלוּפִינְדָא O. MS., Sabb. 98 b, שְׁלַחָא; תַּחָא below; פִּתְחָא a certain dish (= פִּתְחָא).

4. ע is assimilated in אֶתְבִּידָא was done, Col. MS., Zeb. 60 a, שֶׁב seven, which stands for שֶׁב* = šabbu = šab'u. Similarly תֵּשׁ nine, V. L. Taan. 13 b, for tiššu = tiš'u.³ אֶפְסָא hyena, for אֶפְסָא (§ 27). By regressive assimilation מְבִירָא ferry, מְבִירָא ferry-man. אֶבִּי (= אֶבִּי) Col. MS., Zeb. 6 ab, 14 b, תִּבִּי ibid. 20 b; מִיבִי ibid. 18 b.

¹ Cf. Sachau, *Skizze des Fellicht-Dialekts von Mosul*, p. 15.

² Cf. Haupt, *SFG.*, 10, 1; *AEV.*, 10.

³ Cf. Haupt, *SFG.*, 10 1.

5. ל is assimilated in many forms of the verb סלַק *to go up, ascend*: לִיפֶס, לִיפֶס, לִיפֶס; in אֶלֶן upon (§170), דִּקְחָא sharp-shooter √ זנַק or זלַק.

6. נ is assimilated in אַתָּה *thou*, אַתְּוּן *ye*, אִתְּוּא *woman*, אִפָּא *face*, עִזָּא *goat*, אִבְיָא *flute*, שָׁנָא *year*, מְשֹׁל *on account of*, מִסְקָן V. L. Pes. 3 b, in verbs פִּנַּן, and in verbs לִנ before נָא, נָן, נָן; also in מִן *from*.

7. ר is assimilated in בִּרְשָׁא *heap*, M. MS., Er. 14 b, קָמָא *first*, קָמִי *before*, שִׁשָּׁא *six*, שִׁשִּׁין *sixty*; אֶלֶן *until* (§182).

8. ח is assimilated in נִקְרַחֲוּ *ye hold*, eds. Pes. 110 b; שְׁמַחֲוִיהָ *I put him under the ban*, M. Q. 17 a; אֶחָדָא *hast pleased*, Hull 137 b; אִכְפָּא *there is* (אִיחָא כָּא) (sic) *there is not* (= לֹא אִיחָא כָּא); in the reflexive stems not עִ"י or פִּא" before dentals or sibilants, and, by analogy, before all consonants: אִזְבֵּן *was sold*, אִזְדָּר *took heed*, אִשְׁבַּשָּׁא *was persuaded*, אִתְּפִיר *they made profit*, a. o.

9. מ is assimilated in תַּמְגָּרָא *merchant*, Assyrian tamgaru; אֲרִיכְלָא *artisan*, Assyrian dimgallu, with prothetic א and inserted ר; שְׁלָמְתָא = חָלָמְתָא = Assyrian šalamtu.

Partial Assimilation.—§ 51 a). א is partially assimilated to ט, צ and כ, and becomes ע in טַיִרָא Arab. (طائري), *tanners*, עִיכְלָא *pot*,¹ עִיכְלָא *a measure*.²

b) ג is assimilated to שׁ in פְּשֹׁרָא *joist*, Assyrian gušrū. כ to ז and ח in זְגִיגִיתָא *glass*, Heb. זְכוּכִית; פְּחִילָא for פְּחִילָא a certain bird. ק to ר in פְּרִיצָא *twist*, √ קרץ.³

c) ח is partially assimilated to ז in the reflexive stems of verbs פִּזְזָא *he took heed*, אִזְדָּקִי *he attended*, and without transposition אִזְדָּקִי *it seemed small*, 'En Ya'aq. Sanh. 95 a. To ל and ר: in זִלְטָא *hod*, זִטְרָא *small*, (§56), בִּיטְרִי name of a place. To צ: in טַצְדָּקָא *excuse*, טַצְדָּר *white spot*, and in

¹ Cf. Fraenkel, 69.

² Cf. Palestinian אֶחָא Aph. of טוּחַ *something to taste*, אֶחָא *flank*. קִילֵּן *Kislev*, עִכְלָא *digestion*, עִכְלָא *κατάλυσις*, עִכְלָא *white*. In later literature עִכְלָא *concerns*. Arab. عسقلون *Ascalon*. Assimilation of כ to ע occurs in עִכְלָא *retention*.

³ Cf. פְּרִיצָא *פרץ*.

⁴ Cf. Barth, *ES.*, 36 sq.

verbs **ש'צ** : **אִצְטַרְךָ** *was necessary*, **אִצְטַר** *he grieved*. To **ח** : in **טור** *to press*. To **ד** : in **לְהוֹדִיל**, *Alfasí B. B. 8 a.*¹ To **ק** : in **קטל** *to kill*, **קטנא** *small*, **קושטא** *truth*.

d) **ס** is assimilated to a liquid in **עֲרֹלָא** *cradle*, **טִיָּוֶן** *proud*,²

Reciprocal Assimilation.—§ 52. a) Here belong **מִזְנָא** or **מִזְנָה** (§ 92), Hebrew **מִסָּה** and **מִזְנָה**,³ **ס** first assimilated to **מ**, then **כ** to **ז**. Similarly **בִּזְנָא** for **פִּחְנָא** *bundle*. But they may also be two parallel forms. In **זִרְנָא** *outfit*, Assy. *ṣubātu, zubātu, dress*, **צ** is assimilated to **ב**, then **ח** to **ז**, **ב** becomes **ז**. **צִבַּת** *to prepare* still occurs as variant to **זִיד**.

b) A sonant and a surd sometimes change to a surd and a sonant. **גַּפְרִית** *sulphur* (Hebrew) appears as **פְּבִרִית**. The pronunciation was probably in both cases alike.⁴

DISSIMILATION.⁵

§ 53. In words containing two identical or similar sounds one of them is usually dissimilated when the word is in frequent use.

1. **ל** dissimilates to **ד** in **פְּדִילְתָא** *pepper*, Col. MS., Meg. 7 b; to **נ** in **נַחְמָא** *bread*; to **י** in **נִיְהֵלָא** (*§ 177*); to **ר** in **פְּרִילְדָא** *slice*, **אַרְמִלְתָא** *widow* (through an intermediate ***אַלְמִלְתָא**); but the stem may be **רַמֵּל** in **מִבְרַבְלִיתָא** *mixture of white and black*.

2. **נ** dissimilates to **ר** in **תְּרִין**, **תְּרִיתִין** *two* (but **תְּנִינָא** *second*).

3. **ר** dissimilates to **ל** in **אַרְבֵּלָא** *wild ox*; **רִבֵּלָא** *rocket*.

4. **ד** dissimilates to **ח** in **בַּגְדָתָא** *the Bagdadean*. To **ל** in **לְאַיְדִבֵּק אָנָא בִּזְרֵידָא** *that I should be connected with his descendants*. M. MS., Pes. 49 a.

5. **ט** dissimilates to **ח** in **בִּזְרִיתָא** *spark*, alongside of **בִּזְרִיטָא**

¹ Cf. Targ. and Syr. **אֲזִרְכַּל**. In later Hebrew I have met with **קִמְזָנִי**.

² **טִיָּוֶן** or **טִיָּסֶן** is in form and etymology identical with Arab. **طَيْشَان**, from **طاش** *to be out of mind*. For the development of meaning cf. **יְהִיר** *proud* and Arab. **اِسْتَيْهَرَ** *to be insane*.

³ Cf. Barth, *ES.*, 33, 51.

⁴ Cf. Haupt, *BA.*, I., 3; *W. B. H. (Hebraica, I., 231)*.

⁵ Cf. Haupt, *AEV.*, XII., 17-20; *W. B. H. (Hebraica, I., 224 sq.)*.

VANISHING OF CONSONANTS.

§ 54. a) Initial consonants. **א** is dropped in **חַד**, **חַדָּא** *one*, **חַרָּא** *another*, and in the imperative of **אַחַת** *to come* and **אָזל** *to go*.¹

נ is dropped in some forms of the imperative Qal of verbs **פִּן**, following the analogy of the imperfect.

§ 55. b) Within the word. **א** is elided in contractions: **לֵית** *there is not*, from **לֵית אֵית**; **הֵלִין** *those*, from **הֵלִין אֵלִין**. It quiesces in a preceding vowel: **תּוֹרִיתָא** *form*, from **תּוֹרִיתָא אֵיתָא**; **רִימָא** *wild bull*, **רִישָׁא** *head*, especially in **פִּן** verbs. It is also elided in the adjective ending **אַתָּה** (§ 82).

ה is syncopated in **נִידָה**, **תִּינָה** (§ 124).

ח quiesces in a preceding vowel in **שְׂדִחָא** *favoring*, **שְׂדִחָא** *sprout*, **אַנְן** *we*, **הַדְדִּי** *one another*, **אַחַרְשִׁינָא** a certain bird = Assy. aḥaršānu, or aḥuršānu, Syr. **ܐܚܪܫܝܢܐ**, Arab. **وَرَّشَان**, *ringdove*. It is syncopated in **תּוֹתִי** *beneath, below*.

§ 56. **ע** quiesces in a preceding vowel in some verbs whose second stem-consonant is **ע**: **דִּיץ** *to stick in*, **דִּיחַ** *to exude*, **סִיר** *to visit*, **תּוֹר** *to be awake* (secondary root of **עִיר**), **עִיךְ** *to double*, Arab. **ضَعَفَ**. It quiesces also in a few verbs **פִּעַ** *to do*, Col. MS., Zeb. 60 a, **מִיקָם** *to pronounce incorrectly*, Ned. 16 a, and in **זוֹטֵר** *small*, from **זַעְטֵר** = **זַעְרֵר** (§ 56), i. e., **זַעַר** with infixed **ח**. It is syncopated in **אַטְבָּא** *ring*, **רִיפְתָא** *bread*, and quiesces in the compound numerals **חֲדָסֵר** *eleven*, **תְּרִסֵר** *twelve*, etc. (§ 136). In **בְּנֵן** *we want*, Col. MS. Zeb. *passim*, for **בְּעֵנֵן**.

§ 57. **ג** is lost in **זֶרְא** *pair, scissors*, and **אַיִר** *at, upon* (§ 174). The *g* in this case first became *gʷ*, then the separate elements *g* or *u* were lost.² Perhaps belong here **שִׁבְשֵׁב** and **שִׁבְשֵׁב**?

§ 58. **ל** quiesces in **קִימֵר** *καλαμάριον*, M. MS., Sabb. 80 a.

ר quiesces in the preceding vowel in **קִיקִיתָא** a certain bird, **קִרְקֵר**, in the compound **בִּירְרָא** for **בִּירְרָא** (or origin. **בִּירְרָא** from **בִּירְרָא**), and in **אַמִּינָא** *I say*.

¹ Cf. Hebr. **חַד**, **חַדָּא**; Arab. **مَرَّ، نَحَنُ**; Syriac **ܡܪܪܐܢܐ**.

² This phenomenon is frequent in Indo-European languages. Cf. also Fraenkel, *op. cit.*, XXII., 107.

ב is dropped in a few participles of Pa'el: שֹׁבֵטִי *trim the vine*, B. M. 73 a; יִבְמִינֶךָ Yeb. 41 b; סֹלֶקִי M. MS., B. Q. 48 a; קִדְמִינֶךָ Pes. 53 b, and others.

נ is syncopated in מְנַשִּׁיחָה *makes water (sibi)*.

§ 59. ד is dropped in אֵינָא *ear*. (If Fleischer's opinion given in Levy's *Neuh. Wb.*, III., 312 b, that ד interchanges with ר is true, then אֵינָא may come from אֵינָא = אֵינָא = אֵינָא).¹ In זִרְתָּא *sorb-bush*, for זִרְתָּא.²

§ 60. c) Final consonants. א, ו and י quiesce in the preceding vowel in stems לֵא, לִי and לִי. The two former then pass into לִי. The י appears in a few forms, especially before suffixes. ה and ע are generally retained, but are treated in a few verbs and nouns like א. Thus, גנא = גנח *to rumble*, ע in נִינָא *mint*, אִירָא *argument*, בוי *to break*, טבי *to sink*, פדי *to wound*, פסי *to spoil*, שפי *to slant*, שקי *to sink*, אשתמודי *to have identified*.

§ 61. ר quiesces in some forms of the imperfect and imperative Qal: אִימָא, אִימָא, אִימָא, אִימָא; אִימָא, אִימָא *to say*.³ In שְׂדָא *he sent*, M. MS., Ber. 42 a, סָנָא *he locked*, H. MS., B. M., 86 a; in זִטָא *small*, אֲשֵׁר *Asher*; perhaps also in אִירָא *is superfluous*, but this may be אִירָא (M. MS., Sabb. 64 a).

§ 62. ל is dropped in some forms of אזל *to go*: אָזא *he went*, M. MS., B. M. 101 b, 103 b, Col. MS., Pes. 111 b; אָזי *he goes*, Col. MS., Pes. 110 b; יֵיזי *let him go*, K. MS., Mem. 2 a; זי *go*, Col. MS., Pes. 104 b.⁴ In שָׁקָא *he took*, Qidd., 81 b, M. MS., A. Z. 3 a; שָׁקִי *takes*, MSS. Sukk. 52 b. In קָלִי for קָלִי *light*.

§ 63. נ is dropped in the dual and plural of verb and noun, תִּירִי, תִּירִי, תִּירִי, *two*, מֵאָתִי *two hundred*, אָמְרִי *they say*, בֵּי *between*, בֵּי for בֵּי, דֵּי for דֵּי, מֵנָא for מֵנָא (§ 90). The feminine plural ending תִּי loses its נ only in one case: לִיתְצִדָּה *they may be caught*, M. MS., Sabb. 43 b.

¹ For a change of ד to ב, cf. Praetorius, *BA.*, I., 44, and Maclean, § 106.

² Perhaps also in the Palestinian proper name יִלְתָּא *child*, as in Syriac. But it may also be a shortening of אִילְתָּא or contraction of אִילְתָּא. Cf. also §§ 116, 119.

³ Cf. אָמָא *says*, 'Anān, quoted by Harkavy in *MWJ.*, 1893, p. 223.

⁴ The verb אָזא *to heat* is perhaps an Aph'el of אזל. For the development of meaning cf. Hebrew הִצִּיחַ, and Syriac שָׁנִי. Cf. also § 37.

§ 64. ה is dropped in *הִיאָבָה* for *הִיעָבָה* (§ 159).¹

ח is dropped in *בֵּית* *house*, *שַׁבָּת* *Sabbath, week*;² in the absolute state of feminine nouns: *אֲחֵרִי* or *אֲחֵרִי* *another*, *אֲתָנוּ* *matrimony*; is not retained even before suffixes in *לֵאחֲרֶיהָ* *to do it late*, Sabb. 119 a, *לֵאסְרֶיהָ* *to heal him*, Rašī Sanh. 101 b; and is usually apocopated in the sing. fem. of verbs in the participles and the perfect.

§ 65. ב is apocopated in *הִיאָ* *again*, *נָשָׂא* *blew*, MSS., B. M. 85 b, 86 a, Rašī Taan. 24 a; *נָסִי* *marries*, Col. MS., M. Q. 3 b, נָסִי Col. MS., Zeb. 5 a.

§ 66. נ is dropped in many forms of *קָיָם* *to stand*: *תִּיקֵּי*, *אִיקֵּי*, *תִּיקֵּי*, *לִיקֵּי*, *נִיקֵּי*, *קֵי* *stand thou*, Col. MS., M. Q. 25 b, M. MS., Sanh. 95 a; *קָא*, *קָא*, *stands*; *קִינָא* *I stand*, Col. MS., Zeb. 19 a, *מוֹקִינָא* *I explain*, *ibid.* Pes. 90 a; *אוֹקִינָא* *I explained it*, *ibid.* M. Q. 25 a. Here the suffixed forms are derived from the apocopated forms.

TRANSPOSITION OF CONSONANTS.—§ 67. *בְּתוֹא*, *בוֹתָא* *desolation*; *מִדְרָא*, *מִרְדָּא* *water-course*; *טַפְסָא*, *טַפְסָא* *chest*; *קִלּוּפָא*, *קִלּוּפָא*; *בוֹבְרָא*, *בוֹבְרָא*, *shuttle*; and others.

B. VOWELS.

IMĀLE.—*Pathah*.—§ 68. Original *ā* in closed and intermediate syllables frequently changes to *i* (or *ē*). Thus, *פִּסְחָא* *Passover*, *בִּשְׂרָא* *meat*, *שִׁטָּנָא* *Satan*, *רִיגְלָא* *foot*, *קִמְחָא* *flour*, *זִמְנָא* *time*, *גִּינְתָא* *garden*;³ in the preformatives of the imperfect Qal; in the first syllable of the perfect Pa'el when the second stem-consonant is ר or a guttural: *e. g.* *קִרְבָּ* *brought near*, *מִיעַט* *lessened*, B. Q. 51 b; *צִיעַר* *vexed* Qidd. 70 b, Ned. 62 a; *פִּירַשׁ* *separated himself*, Sot. 4 b; *נִדְּהָם* *roared*, Hull., 59 b; in the second stem-syllable of the imperfect in Pa'el *לִיתִּיתָהּ* *let him lower it*, Sabb. 67 a; *לִצְיִנְתָּהּ* *let him cool her off*, B. B. 74 b; in the enclitic pronoun *זָבְנִית* *hast bought*, B. M. 51 a, *קָטְלִית* *hast killed*, *ibid.* 59 b; *מִזְבְּנִית* *sellest*, *ibid.* 72 a, *סִתְרִית* *breakest down*, B. B. 4 a; in the perfect *אַרְבַּעִית* *placest*, B. Q. 114 a; in the first syllable of the Aph'el *הִוָּהּ* *taught*, A. Z. 3 b, *דְּמִיכְלִי* *that he shout*,

¹ Cf. *בְּרִיאָבָה* TG., ed. Harkavy, § 181.

² Cf. C. Levias, *AJP.*, XVI., 34.

³ Some of these forms may be regular by-forms.

B. B. 5 *a*; לֵאשׁוּתוֹנִי to make water, B. B. 19 *b*; לֵאשְׁסוּלִי to make unfit, Pes. 15 *b* (fragm. ed. by Lowe).

Long Qāmēç.—§ 69. Original long קָמֶץ at times changes to *e* (or *i*). Usually so when *a* has arisen in consequence of the quiescing of an אָ: תִּכַּל, תִּימַר, תִּיחַל, מִיכַל, מִימַר, מִינַס, מִימַר, from original *מָאנַס, *מָאמַר, *מָאכַל, *תָּאדִיל, *תָּאמַר, *תָּאכַל (primarily 'תָּא, מָא'); רִישָׁא head for *רָאשָׁא; מִשְׁקָלִי inf. of שָׁקַל to weigh, be worth, Ar. 18 *b*; מִיגְמַרִי to study, Hôr. 12 *a*; מִיחֻדְרִי inf. from חֻדַּר to return, Ar. 23 *a*; חֻדְרִי, חֻדְרִי new, B. M. 73 *a*; חִיּוּרְתִי white, אִיכְמַתִי black, רַבְחִי great, זוּטְרִיתִי small, and other words like them.¹ זוּטִי small, מִינֵיכִי your vessels, garments, M. MS., Pes. 111 *b*; רִיהָטָן are frisky, Sabb. 32 *a*; שִׁיבְקִידָהּ their deceased parents or relatives, B. M. 70 *a*; אִינִישׁ man. So also in the infinitives קְטוּלִי, קְטוּלִי, אֶקְטוּלִי, אֶתְקְטוּלִי, אֶתְקְטוּלִי (§ 223); and perhaps in the plural ending of the verb יָן for יָן.² A kind of imalê is diphthongization (§ 80).

OBSCURATION OF Â.—§ 70. The obscuration of *a* to *o*, so characteristic of Hebrew, is rare in the Talmud. תְּנוּיָא study, פְּרָשִׁיּוֹתֶיכוּ your weekly lessons, Ber. 8 *b*; רַבְרֻתָא myriads, K. MS., Sanh. 26 *a* (*bis*); מוֹר my lord, P. MS., Ber. 58 *b*.³ אֶבְשׁוֹנָא dried ears of corn; אֶדְרוֹנָא bed-room, נִסְיוֹנָא trial.

The nominal ending *an* is at times obscured to *o* or *u* under the influence of the *n*.

VOCALIC EPENTHESIS.—§ 71. The final vowel *i* of the first com. and the 2. fem. sing. and the final *u* of the 3. masc. plur. of the perfect influence their preceding vowel and are themselves apocopated. Thus, qat(a)l(a)tī becomes qat(a)lait, and contracted q(a)t(a)lēt, or q(a)t(a)lit, קְטַלִּית or קְטַלִּית.

¹ Barth takes the ending תָּרִי to be identical with the pronominal element we find in the Ethiopic pronoun *je'etī* (ZDMG. 46, 688, n. 1). In Mandaic this appears as *tē* (Noeldeke, MG. 154); in Palmyrenean it has the form תָּרִי (Halévy, *Maḥbereth*, p. 107); in Arabic تَهِي, تَهِي, تَهِي. But how would this theory explain the masculine form תָּרִי? It is noteworthy that this ending תָּרִי appears only in adjectives.

² So in Modern Arabic the nominal ending *al* is pronounced *ē*, such forms as مَيّ (مَيّ) are pronounced *ramē*, cf. also the transcription of Aramaic *ē*, *i*, by Arabic *ā* (Fraenkel, *op. cit.*, XVII.). For a similar change in Amharic, cf. Praetorius, *Amhar. Sprache*, p. 23.

³ Cf. מוֹר, HG., 407, 417. Still the *ḥ* in some cases may simply denote קָמֶץ, not חוֹלָם. Cf. נִבְזוֹל, TG. ed. Cassel. 41; נִבְזוֹרָא, *ibid.* 41, and G. Hoffmann, ZDMG. 32, 737.

Similarly, the perfect $q(a)t(a)l\dot{u}$ קָטַל becomes $q(a)ta^u$ contracted to $q(a)tol$ קָטַל (§§ 232, 243).¹ The pronominal suffixes *akhi thine* (f.), *akha thine* (m.) and *ahi his*, become a^ikh , a^akh , a^ih and contracted, אֶי־, אֶי־, אֶי־. The last form *ahi* for *ahu* or *ihu*, is due to analogical influence. An equivalent form *ihu* became by transposition *uhi* (cf. אָבִיוֹ *his father*) and in analogy of the latter such a form of *ahi* was formed.

INFLUENCE OF CONSONANTS ON VOWELS.—§ 72. The quiescence of one of the consonants א, ר, י, ה, ח, ע, or ל, lengthens the preceding vowel. Thus אֵימָא *I say* (for אָאָמַר*); רֵישָׁא *her head* (for רֵישָׁא*); סָגִי *he went* (for סָגִי* = *sagii*); מַיְבַד *to do* (for מַעְבַד); גָּנָא for גָּנָח *it rumbled*; קִיקְרִיחָא for קִיקְרִיחָא* *name of a bird*. The same is the case when any other final consonant disappears; as שָׁקָא, נָשָׂא, דִּיאָכָא, for שָׁקַל, נָשַׁב, דִּיעַבַד (§ 159); אֵי־ for אֵי־ *if*.

§ 73. The neighborhood of an ע sometimes produces *imaleh*: אַרְבַּעַ *four*, חֲדָסִירִי *eleven* (= חֲדָסִירִי), אַרְבַּעַ (אַרְבַּעַ ע), שְׁתַּאֲ (שְׁתַּאֲ ע). On the other hand, ר and the gutturals ה, ח, ע change a preceding short vowel *ě*, *i*, or *u*, to *a*: בֶּרֶס *son* (בֶּרֶס), תַּרְתִּין *two*, (תַּרְתִּין*), לֵימַר *he says*, (לֵימַר*), יָדַע *knows*, נָגַה *is late*, אָמַר *says*, זָבַח *slaughters*, with *a* for *i*. But אֵמִינָא *I say* (for אֵמִינָא) and שְׂבִיעֵנָא *I was satisfied*, Col. MS., Meg. 7 b.

§ 74. The neighborhood of a labial or of a liquid obscures at times *ā* (or *i*) to *ū* (or *ō*). This phenomenon is more frequent in the cognate dialects.² מַנָּא *man* (already in Bibl. Aram.), דּוּבְשָׁא *honey*, גּוּפְנָא *vine*, אִוְפָא *leaven*, תַּוּמְרָא *date-palm*, מוּמְחָא *a weaving*, Sabb. 58 a, טוּלָא *shade*, אִוּלָא *wine-pressing*, עִירְפִילָא *rain-shower*, פִּירְצִידָא *grain of seed*, אִוּרִילָא *the young of a gazelle*;³ מוּקְשָׁא inf. Qal of קָשִׁי *to be difficult*, Yeb. 40 a; פִּיתָח Pers. *kataḥ*, a certain dish.⁴

NOTE.—In פִּימִּין *mouth*, we have an original nominative פִּי + mimation. In the first syllable of אִוּרִילָא we have an attempt to render the Arabic غ.

¹ Jastrow, s. v. כָּבִיד, reads Nidd. 58 a כָּבִיד *I swept*, which, in his opinion, stands for כָּבִיד. But this is a mistake. As is evident from the next page, we have here כָּבִיד, 3. person for 1., a frequent occurrence in the Talmud.

² It must be remembered that some of the forms with *u* may be by-forms.

³ Cf. Noeldeke, *MG.*, 17 sq., *ZDMG.*, XXII., 455; Dalman, *op. cit.*, 65.

⁴ Cf. Fraenkel, *Fremdw.*, XVII.; G. Hoffmann, *LCB.*, 1881. Col. 416, 1882, Col. 320.

FLUCTUATING VOCALIZATION.—§ 75. Some words fluctuate in their vocalization, and it is impossible to tell which is the original form. Thus *אִזְלָא* *web* appears also as *אִזְלָא*, *אִזְלָא*, *אִזְלָא*, or *אִזְלָא*, and *אִזְלָא*; *אִזְלָא* a kind of doves, *אִזְלָא* *fly*, appear also as *אִזְלָא*, *אִזְלָא*, and similarly many other words.¹

SHORTENING OF LONG VOWELS IN CLOSED SYLLABLES.—§ 76. In the traditional pronunciation long vowels in closed syllables are shortened. This is most marked in the case of *קמץ* as it differs from *פתח* also qualitatively in Ashkenasic pronunciation. Thus, *פתח*, *אמרין* are pronounced *פתח*, *אמרין*.

COMPENSATORY LENGTHENING.—§ 77. Compensatory lengthening takes place in *ממילא* (§§ 77, 90), *אייב* a proper name, for *אבו* (= Arab. *أبو*), *ליאר*, (= *בדא*; cf. § 77), *אייפיה* *its branches*, M. MS., Pes. 111b, for *אייפיה* = *אייפיה* of eds.; *אייב*, for *אייב* (§ 119); *אייב* *that they may lift him up*, 2 M. MS., M. Q. 28b, for *אייב*; *אייב* *star* (through an intermediate *kakkabu*); *אייב* *trumpet*; *אייב* *chain*; *אייב* *partridges*; *אייב* or *אייב* a kind of doves; *אייב* *dung-hill*; *אייב* *chain*; *אייב* *sesame*; *אייב* or *אייב* *fly*; *אייב* *palm-branch*; *אייב* *bridesman*; *אייב* (= *אייב* *Qaph'el* of *אייב*).

HEIGHTENING AND DEPRESSION OF VOWELS.—§ 78. Short *u* is heightened to *ō* in a final syllable: *אקטל*, *אקטל*. Long *o* is sometimes pronounced *u* as in Western Syriac. This is regularly the case in infinitive forms *קטילי*, *קטילי*, etc.; in the pronouns and pronominal suffixes *אתון*, *אני*, *אני*, *אני*, *אני*; in the perfect with transposed final vowel *קטיל* (§ 71); in the names of the letters *יד*, *קין*; frequently in the plural endings of the verbs *לני*, *אתני*, etc.

Final *ē*, *e*, if not plural ending, is frequently pronounced *i*: *אייב* *they*, *אייב*, *אייב*, *אייב*, etc., and in a few other cases; e. g., *אייב* *his wife*, lit. *the one of his house*.

DIPHTHONGS.—§ 79. In diphthongs whose second element is *i* the latter has retained its vocalic force in traditional pronunciation; while in diphthongs whose second element is *u* the latter

¹ Cf. Noeldke, *MG.*, § 15.

² G. Hoffmann, *ZDMG.* 32, 754, cites Bar Hebraeus to Ezr. 16:24, *gaibh* for *gabbh*.

is pronounced as בַּ or פַּ. Thus, בַּיִתָּהּ *house*, בַּתְּרִיתָהּ *last*, are pronounced baitho, bathroitho, but טָרִיף *roast*, דָּוָשָׁהּ *treading*, דְּוָקָהּ *exactitude*, tavyo, dafšo, dafko.

Diphthongization.—§ 80. The vowels *i*, *ē*, *ā*, change sometimes to *ai*. The vowels *ō* and *ū* to *au*. That an original diphthong thus reappears is only incidental.

a) *i* and *ē*: אִתְּנִים אִתְּנִים *I became sick*, M. MS., Sabb. 145 b; אִישִׁים *was satisfied*, B. Q. 113 b; אִיָּהּ *she committed adultery*, Sanh. 106 a; צִיֵּל *clear*, Sabb. 23 a 'Arūch; דִּיֵּק *pounded*, Bēcā 14 b; לִיָּהּ *connected*, Hull. 11 a; צִיָּר *bound up*, כִּיל *measured*, *ibid.* 105 b; צִיָּר *are bound up*, B. M. 24 b, 108 b; גִּרִּסָּה *grit*; מְדוּיָּן (= מְדוּלָּה § 34) H. MS., B. B. 8 a.—אָצְרָהּ *she brought up*, Sabb. 116 b; אֶתְּוֹסָהּ *they were soiled*, *ibid.* 124 b; שָׂדֵיָּהּ *I sow*, Keth. 103 b; דָּפְרָהּ *I cover*, MSS. B. M. 49 b; קָצְרָהּ *I shall cut down*, M. MS., *ibid.* 107 b; לְשַׁתִּיתָהּ *I cursed him*, B. B. 21 b; בְּנִיתָהּ *thou buildest*, B. B. 4 a; מְלַשִּׁיתָהּ *thou cursest*, Sabb. 151 b; אֶמְבִּיתָהּ *thou hast brought*, Ber. 9 b; עָלָיוּ *upon*, Yalq. MS., Yōmā 83 b; עָלָיוּ or עָלָיוּ *upon him*, Col. MS., Meg. 7 a and elsewhere; the possessive suffixes יָכִי and יָדָהּ.

b) *ā*: דְּיִצְפִּיר *a kind of dove*; כְּפִנֵּנָה (= כְּפִנֵּן) *we are hungry*, B. M. 83 a; אֶדְמִיתִּיהָ *as long as they are wet (sibi)* (= אֶדְמִיתִּיהָ), Pes. 111 b.

c) *a*, *ō*: אֶבְרוּרִי *pinnacles*; דְּוָשָׁהּ *passage, habit*; דְּוָלָהּ *skein*; שְׁוֹכָהּ *thorn*; צְוֹרֶנֶתָהּ (= צְוֹרֶנֶתָהּ) *food*; דְּוָקָהּ *exactness*.

Transposition of Diphthongal Elements.—§ 81. The elements of a diphthongized vowel are sometimes transposed, the *a*-vowel being placed after the *i* or *u*-vowel. In such a case the last are usually consonantized and the first lengthened: בְּאִירִי, בְּאִירִי, בְּאִירִי *orchards*; דְּצִיָּצָהּ, דְּצִיָּצָהּ *pullet*; זְוֹרָהּ, זְוֹרָהּ, זְוֹרָהּ *rich landlord*; טְוֹרֶנֶתָהּ, טְוֹרֶנֶתָהּ, *armory*; כְּוֹנֶנֶתָהּ, plural *fine linen shirt*; מְוֹתָרָהּ, מְוֹתָרָהּ, *poker*; טְוִיָּהּ, טְוִיָּהּ, *proud fool*; מְוִישָׁהּ, מְוִישָׁהּ, proper name; נְסִיבָהּ (nēsiba, nisiaba), נְסִיבָהּ, נְסִיבָהּ, נְסִיבָהּ; נְשֹׁרָהּ (nāšōrā), קְוֹנָהּ, קְוֹנָהּ, קְוֹנָהּ.

¹ Cf. וְדִין, TG., ed. Harkavy, p. 5; דְּכִנִּי, *ibid.*, 33, n. 10.

קִינְיָא; שְׂרִיקָא (šerīqā), שְׂחֹרָר (šāḥōr).¹ Akin to this is the consonantization of the *u*-vowel in שְׂחֹרָרָא, שְׂחֹרָרָא (Syr. *lewd woman* (=*חַבֵּעַת*)).

CONTRACTION OF VOWELS.—§ 82. *a'a* is contracted sometimes to *a*. This is especially the case with the adjective ending. קָמָא *first*, בְּחָרָא *last*, הַדִּיבְנָא *the Adiabenean*, לִיבָא *the Libyan*, שִׁירָא *silk*, נְהַרְדֵּינָא *the Nehardean* (Keth. 54 a, a. e.), אֲרָמָא *the heathen* (Col. MS., M. Q. 12 b), קִשְׁרָא if it mean *the Cypriote*, לְעִילָא *above*, לְחָתָא *below, beneath*;² בִּנְךְ (= בִּעְנְךְ) Col. MS., Zeb., *passim*.

NOTE.—Luzzatto's objection to the explanation of אַרְיָא as *Rabh of Arēkha*³ falls to the ground, since אַרְיָא might well stand for אַרְיָאָה. Jastrow in his dictionary vocalizes אַרְיָא and explains it by *one who arranges arguments, a lecturer*. In such a case, however, we should rather expect the word to be אַרְיָא, not אַרְיָא. For although such forms may be found in the Targumim—*cf. e. g. Levy's Dict. on the Targ.*, s. v. נִיר—they may, in every case, be explained as scribal errors, or as learned affectations. And even if the word could be grammatically defended, its extremely rare occurrence (I know of no case in the Talmud) speaks against its being in general use, and it could not have stood the wear and tear of an ignorant populace through centuries. It will, moreover, be observed that the Talmud explains that אַרְיָא by לִבְּ, which is generally taken to mean *tall*, but which Dr. Jastrow explains as *well-arranged, well-balanced, thinker*. Whatever that may mean, and whatever we may think of the Talmudists' etymologizing, one thing is certain, that they read אַרְיָא as a passive participle. Nobody would ever think of denying them the knowledge of a correct pronunciation of their living mother tongue; hence, any explanation offered must be based on the form אַרְיָא. For other explanations of the name *cf. Muehlfelder, Rabh*, p. 1, note; Goldammer's note to his English translation of Luzzatto's grammar, § 64;

¹ *Cf. Mianic* (מִיָּא), פִּירִיס, פִּאֲרִיס, פִּרְאִס, and קִסְרִיָּהּ. *Cf. also Assyrian* *zi'arānu, ḫi'alānu, for zīrānu, ḫilānu*.

² With the two last words, some such word as צָדָא *side* is to be understood.

³ *Op. cit.*, § 64 c.

Kohut, *Aruch Completum*, s. v. אָרַח; Weiss, *Zur Geschichte der jüd. Trad.*, III., 147, note 3; *Hehālāç*, ix, 18 sq.

§ 83. Diphthongs are usually contracted in verbal forms: *ay* contracts to *o*; *ai*, to *e*, *i* (or *a*). אָרַח *he placed*, אָרַח *they taught*, רָאָה *sees*, תָּלַי *hangs*, תְּשַׁלְּחֵה *thou wilt throwest*, שָׁאַלְתָּ *you asked*, כָּתָן *clean*, בָּרַכְנוּ *we want*, Col. MSS. *passim*, מְגִלָּא *I pray*, M. MS., Ber. 28 a, and others. In nouns: אֲרִילָא *young gazelle*, Syriac חֲגִילָא *his wife*. In qatl and qatal forms it is sometimes contracted, but quite as frequently uncontracted. The later state is probably due to subsequent diphthongization (§ 80). Thus דִּתְא *olive*, בּוּתְא *death*, חוּרְא *thorn*; but בִּיבְא *veil*, בִּיבְא (and בִּיתְא) *house*, הִיבְא *inn*, זִיבְא *arms*, הוּלְא *bucket*. In the plural ending *ai*: אֲנָשִׁי *men*, אֲבָנֵי *stones*, מִלֵּי *words*.

RETENTION OF DISAPPEARING AND INSERTION OF NEW VOWELS.

—§ 84. *Pretonic Qameç*.—In some cases original *ā* in an open syllable before the tone is lengthened to *ā*, as in Hebrew. Thus פֶּשׁוּרָא, Assy. *gašûru*, *joist* (the variant פֶּשׁוּרָא corresponds to Assy. *gušûru*); מַחֲזֹא *Māhōzā*; חָוִי or חָאֲדִי *proper, fit*, for חָוִי; סָנִי *hateful* (Col. MS., Meg., vocalizes סָנִי), for סָנִי; צָרִיךְ *necessary*, for צָרִיךְ; מְמוֹנָא *money*; מְגִישָׁא *Magian*.¹

§ 85. Other short vowels in open syllables are sometimes retained and probably lengthened. This is especially the case with verbs which retain at times the full vocalization of the 3d masc. sing. in the lengthened forms. לַעֲרוּקוּ *let them run away*, B. B. 8 a; נְגִירוּסוּ *let them study*, P. MS., Ber. 13 b; לַעֲבִידוּ *let them do*, B. B. 156 a; בִּשְׂיָלָהּ *she cooked*, Ned. 66 b; לִישְׁרוּקֵינוּ *let him redeem us*, Sanh. 105 b, and others.² עִבְדָּא *deed*; שִׁטְרָא *document*; צִלְחָתָא *megrims*; פּוּבְסָא *cluster of dates*. (But cf. § 92.)

§ 86. New vowels are sometimes found which differ from the original in whose places they stand. Thus, the preformatives of the imperfect Pa'el take *ē* or *i*: תִּיבְרִיךְ, תִּיבְרִיךְ; the preforma-

¹ Cf. Targumic קָחוּן, קָחוּן, קָחוּן, קָחוּן. Most of these nouns are evidently loan-words in which an effort is made to retain the original *a* sound. Cf. also Syriac מְגִישָׁא, מְגִישָׁא, מְגִישָׁא, all loan-words. (A verb מְגִישָׁא in the sense of the Hebrew *to encamp* does not exist in any of the Aramaic languages.)

² In Hebrew similar forms are found only in pause. Cf. also § 230, note.

tives of the imperfect Qal in ע"י and ע"ע stems: e. g., תִּיקָם, תִּיכָח, תִּיחַשׁ; a nominal form like תִּזְמַרְחָא; entirely new is the vowel in אֲבִירָא (orig. abzār), אֲיִיבָא *berry*.

§ 87. A number of words, especially verb-forms, take a prothetic vowel to facilitate their pronunciation. אִשְׁתִּי *he drank*, Sabb. 141 a; אִגְמַע *he swallowed*, Sukk. 49 b; אִשְׁתִּיק *he kept silent*, Pes. 17 a; אִמְצִי *he was able*, Ned. 89 b; אִימְדָא *he objected*, B. M. 110 a; אִיטְשָׁא *he hid himself*, A. Z. 70 a; אִשְׁתִּיא *she drank*, Yeb. 65 b; אִשְׁתִּיקָדָא *she kept quiet*, Qidd. 13 a; אִשְׁתִּיקָדָא *they kept quiet*, Nāz. 32 a, Sotā 35 a,¹ אִשְׁתִּי *drink ye*, Sabb. 41 a; אִנְטְרִי *wait ye*, Ber. 53 b; אִיסָר *was spoiled* (§ 89), M. MS., Taan. 7 a; אִיזָן *she committed adultery*, K. MS., Sanh. 106 a, eds. אִיזָן (§§ 80, 89); אִדְמָא *blood*.

§ 88. In some cases a vowel is prothetically added to words whose first consonant has a full vowel. In such a case the vowel of the original first syllable is frequently dropped. אִנְרִי *they will dwell*, M. MS., Taan. 25 a; אִימְנָדָא *they appointed him*, Sanh. 26 a; אִכְרָנָא *poll-tax*; and others. Cf. § 91.

LOSS OF VOWELS.—§ 89. Original short vowels have been dropped in all probability to about the same extent as in the cognate dialects. Final long vowels have been dropped in the personal pronouns and possessive suffixes. אִנְחָנָא became אִנְחָן* and then אִנְחָן (v. § 94), אִנְחָא, אִנְחָא, אִנְחָא, אִנְחָא, became אִנְחָא, אִנְחָא. The loss of final *a* in אִנְחָא, אִנְחָא (v. § 94) is exceptional. In the enclitic pronouns יִי is sometimes found for יִינָא; in the perfect, the pronominal endings of the 1st and 2d person sing. have lost their final vowel. The final *a* in the 3d masc. plur. of the perfect has been frequently dropped with coincident coloring of the preceding vowel (v. § 71). In the other parts of the verb the loss of final *a* is very rare. The *t* of the 1st sing. is generally dropped in the objective suffix, rarely so in the possessive (v. § 109). The final vowels of the 2d and 3d sing. and the 1st plur. are generally dropped in both possessive and objective

¹ אִמְרָדָא B. M. 84 b does not belong here; it is Ithp'el. Cf. אִמְרָדָא Keth. 57 b. The prothetic vowel in the perfect may have been influenced by the imperfect י and only differentiated orthographically. Cf. also Hommel, *BA.*, II., 357.

suffixes.¹ Also in אִיסָר became bad, אִיָן committed adultery, אִימָה when, אִיָה there is, the final vowel is dropped.

Syncope of Vowels in Consequence of Resolution.—§ 90. Resolution of doubling with syncope of vowel is found in הִשְׁתָּא now (הִשְׁתָּא), מִנָּה whence (מִן אֵן);² מִמִּילָא of itself (מִן מִלָּא); אַמְטוּל on account of (עַל מְטוּל); אֶלְאִי upon (עַלִּי).³

Syncope of Vowel in Consequence of Prothetic Lengthening of Word.—§ 91. The addition of a prothetic vowel frequently produces syncope (§ 88): אֶסְרֵפָא leaf; אֶשְׁלָנָא a kind of alkali; אֶפְתָּא (פְּתָא) bread; אֶצְפָּא (צִפְתָּא) matting; אֶרְקָתָא (רִיקְתָּא) wrought metal. Cf. אִיסָר and אִיָן (§ 89). The same thing happens when a word is lengthened by the addition of a preposition; e. g., אֶבְרָא outside, אֶנְרָא inside.

Syncope of Vowel in Consequence of Segholatization.—§ 92. שְׁטָרָא, שְׁטָרָא, written document; אִינְשֵׁי אִינְשֵׁי men; צִלְהָתָא, צִלְהָתָא megrim; תְּמַנִּי, תְּמַנִּי eight; תְּלִיתִין, תְּלִיתִין thirty; עֵבְדָא, עֵבְדָא deed, fact; פְּבִסָא, פְּבִסָא cluster of dates; and many others.

ACCENT.—§ 93. The traditional pronunciation accents always the penult of a word. Prefixed prepositions and conjunctions do not receive the accent.

III. MORPHOLOGY.

PRONOUNS.—A. PERSONAL PRONOUNS.

a. *Independent Personal Pronouns.*—§ 94. a) אֲנָא I; אַן, rarely אֲנָא, thou; אֲדֵי, אֲדֵי he; אֲדֵי, אֲדֵי she; אֲנִי, rarely אֲנֵי, we; אֲנֵי, rarely אֲנֵי, אֲנֵי, ye; אֲנֵי, rarely אֲנֵי, they, masc.; אֲנֵי, they, fem.

b) REFERENCES: אֲנָא I, Ned. 5 a, 44 b; B. B. 59 b; a. fr.—אֲנֵי we, Ned. 56 a, Ber. 56 b; a. fr. אֲנֵי we, B. B. 164 a, Sanh.

¹ Whether the *i* of the 1st sing. of the possessive suffixes and the *a* in the plur. of verbs were pronounced or merely retained orthographically in Talmudic times we are unable to decide.

² Cf. Tunisian Arab. *mnin*.

³ Cf. Hebrew *שׁ* for *שׁ*; *מ* for *מ* (מִיחֹל Ps. 69:9); מִמִּילָא from his people Targ. Onk., Lev. 21:14 and 23:29. Cf. also רִבְבִין, רִבְבִין, רִבְבִין, for רִבְבִין, רִבְבִין.

⁴ Col. MS., Meg. 16 a, vocalizes אֲדֵי.

11 *ab* (taken from Biblical Aramaic).—**אַתָּה** *thou*, Ned. 5*a*, 21 *a*; *a. fr.* **אַתָּה** *thou*, Ned. 91 *b*, Taan. 29 *a*; Šabb. 30 *a*; B. M. 26 *b*, 39*b*, 109 *b*; *a. e.*—**אַתָּה** *ye*, Ned. 50 *b*, 55 *a*; *a. fr.* **אַתָּה** *ye*, Sanh. 109 *a*. **אַתָּה וְאַתָּה** *that you are thieves*; **אֲנִי וְאַתָּה** *I and ye*, Col MS., Pes. 110 *a*; **הוּא אַתָּה** *it is ye who did*, etc., M. MS., B. M. 73 *a*. **אַתָּה** *ye*, B. M. eds. 37 *a*. **אַתָּה** *ye yourselves*. **אַתָּה** *ye*, Pes. 110 *a* (V. L., *a. l.*, n. 20). **אַתָּה וְאֲנִי** *ye and I are seven*; **אַתָּה** *ye yourselves*, B. M. 37 *a*. **אַתָּה** *ye*, Pes. 110 *a* (V. L., *loc. cit.*). **אַתָּה וְאֲנִי ה'** *ye and I are five*.—**הוּא** *he*, Ned. 55 *a*; *a. fr.* **הוּא** *he, it is*, B. B. 111*a*; Ned. 51 *a*, 55 *a*; *a. fr.* **הוּא** *she*, Meg. 14 *a*; Nidd. 72 *b*; *a. e.* **הוּא** *she, it is*, Ned. 23 *a*, 50 *a*, 91 *a*; *a. e.*—**הוּא** *they, masc.*, Ned. 20 *b*; *a. fr.* **הוּא** *they, masc. and fem.*, in older language, Keth. 23 *a*; Ned. 42 *b*, 52 *b*; Naz. 47 *b*, 57 *b*, 64 *b*; Taan. 18 *b*; B. B. 165 *b*; Ber. 50 *a*; B. M. 104 *b*; *a. e.* **הוּא** *they, fem.*, Ber. 44 *a*; Keth. 2 *b*; *a. e.*

§ 95. The demonstrative pronoun **הוּא** is at times used as a personal pronoun for the third person plural of both genders. Cf. Keth. 111 *a*, Meg. 16 *a*, Hull. 53 *a*, Bekh. 5 *a*.

§ 96. In our editions there occurs once the pronoun **הוּא** *he*, *she*. **הוּא וְהוּא** *thou and she are relatives*, B. M. 67 *a*; in older texts it must have occurred more frequently; cf. **הוּא וְהוּא** *I and he*, Aruch Compl. Nid. 25 *b*; **הוּא וְהוּא** *he and she*, *ibid.* Gitt. 68 *b*. Kohut, *Ar. Compl.*, s. v., has also the variant **הוּא**. The word is identical with **הוּא** or **הוּא** originally *to her*, the *ה* having changed to *ו* or *י*. The dative fem. came to be used for the nominative of both genders. Cf. **הוּא** = **הוּא** M. MS., Sabb. 156 *b*, and *l1*, *lan*, *I, we*, in the Chaldeo-Pahlavi for 'anā, 'anan.

§ 97. The forms **הוּא**, **הוּא**, **הוּא**, **הוּא**, are shortened from **הוּא**, **הוּא**, **הוּא**, **הוּא**, the first element **הוּא** being demonstrative elements **הוּא**, **הוּא**.¹ The forms **הוּא**, **הוּא** are used mostly as copula.²

¹ On the various etymologies suggested for these pronouns, cf. Fuerst, *Lehrg. d. aram. Id.*, p. 231 sq.; Hupfeld, *ZKM.*, II., 124 sq.; Boettcher, *Hebr. Gram.*, § 869, 2; Noeldeke, *Mand. Gram.*, pp. 68, n. 3, 92, n. 1; Duval, *Gram. Syriacque*, p. 168, n. 2; Wright, *Comp. Gram.*, pp. 98, 108; Dillmann, *Gram. d. aethiop. sprache*, p. 267; Merx, *Gram. Syr.*, p. 167; Levy, *Neuh. Wb.*, s. v. **הוּא**; Jastrow, *Diction.*, s. v. **הוּא**. For the Neo-Syriac forms *ahu*, *ahi*, *anhi*, cf. Guidi, *ZDMG.*, xxxvii, 293 sq. Cf. also Maclean, *Gram. of Vernacular Syriac*, p. 17.

² In later literature: **הוּא** *we*, HG. 319; **הוּא** *thou (masc.)*, *ibid.* 403; **הוּא** *ye*, *ibid.* 404; **הוּא** (masc.), *ibid.* 208; **הוּא** MV. 35; **הוּא** *he*, HG. 304; **הוּא** = **הוּא** *she*, *ibid.* 305.

b. *Enclitic Personal Pronouns*.—§ 98. The pronouns of the first and second persons are generally joined enclitically to the participles, and rarely to adjectives, so as to form, with the latter, one word. They are then shortened and assume the following forms:

		MASCULINE.	
		Singular.	Plural.
1. a.		נָּכְ(־)	a. [נָּכְ(־), נָּכְ(־), נָּכְ(־), נָּכְ(־), נָּכְ(־)]
	β.	[נָּכְ(־), נָּכְ(־), נָּכְ(־), נָּכְ(־)]	β. [נָּכְ(־), נָּכְ(־), נָּכְ(־), נָּכְ(־)]
2. a.		נָּכְ(־)	a. נָּכְ(־), נָּכְ(־)
	β.	[נָּכְ(־), נָּכְ(־)]	β. נָּכְ(־), נָּכְ(־)

§ 99. Of the feminine, only the second person sing. is found in a few examples: לִי אֲסִירָהּ *thou art forbidden for me*, Sanh. 20 a; לִי מִיִּפְּכָהּ *will thou marry me?* Keth. 81 b; מִדְּבָרָהּ *will thou lead?* *ibid.* 63 a; גְּבִיָּאָהּ *thou collectest payment*, *ibid.* 43 b.

§ 100. The forms under *a* are used with verbs whose final radical is a consonant; those under *β* with לִי verbs. The forms in brackets occur only sporadically.

§ 101. The plural forms under *a* are sometimes joined to the singular theme of the participles and are in such a case preceded by שֶׁבָּא. For examples see §§ 271, 272.

§ 102. In consequence of the promiscuous use of the preformatives נ and ל with the third person masculine, the first person plural adopted by analogy a similar usage. As a result of this, both forms, the third person masculine singular and the first person plural, became indistinguishable. To remedy this, the enclitic personal pronoun was sometimes attached to the latter. לִיעֲיִינָן *let us consider*, Sabb. 30 b; לִיבְשִׁילָנָן *let us abolish*, Col. MS., Zeb. 38 a; נִיִּירָנָן *let us infer*, *ibid.* 106 b.

§ 103. Rosenberg¹ sees in forms like אֲוִקִּימָנָא (Sabb. 83 a, B. M. 86 a, a. e.), אֲוִדְבָקָנָא (Sanh. 29 a), and אֲוִרִיבָנָא (Sabb. 121 b), forms of the perfect with an enclitic instead of a constitutive pronoun. This is erroneous; such forms are regular plurals used for the singular; cf. below, § 106.

§ 104. The same author explains (*loc. cit.*) forms like הִתְבַּרָּא, הִתְמַרָּא, as composed of the respective verb and the singular pro-

¹ *Das aramäische Verbum im babylonischen Talmud*, p. 15.

noun of the second person "אָתָּ" with apocope of final "תָּ." The second element is rather the objective suffix of the third person feminine, which latter refers to a word like מִלְחָה understood. Thus, תִּסְבְּרָה, תִּימְרָה, = תִּסְבְּרָה, תִּימְרָה; cf. נִצְרְכָה = נִצְרָכָה we need it; אֶתְמַדָּה = אֶתְמַדָּה I wonder at it.

§ 105. It will be observed that not only do the suffixes for the singular and the plural nouns show a promiscuous use, but the singular and plural suffixes themselves are sometimes not differentiated. The genders, moreover, sometimes interchange, though much more rarely.¹ This circumstance seems to be due to the fact that some of the singular suffixes, having become worn out, have lost their suggestiveness and have been supplanted by the more sonorous and emphatic plural forms, and this caused the confusion of all forms.

§ 106. Another perplexity is encountered by the student in the use of the first person plural for the same person in the singular, which is an expression of modesty or of generalizing indefiniteness. That plural is sometimes found together with the singular in one and the same clause; e. g., וְדִכְרֵנָּה נִמְרֵי דְאַמְרֵי לֵיהּ and I (we) remember also having told him, B. M. 8 b; דִּלְאוּ פְּרִסְתָּהּ; לָא מוֹקְמִינָּה לֵיהּ for I (we) am not a Persian, eds. *ibid.* 28 b; אֲנָּה I (we) should not explain it, Pes. 90 a; לִירוּק אֲנָּה I spit out, M. MS., Sabb. 145 b; אֲנָּה נִקְרִיץ I shall cut down, B. M. 107 b.² This use of the plural promiscuously with the singular has misled even such men as the late Jacob Levy³ and Th. Noeldeke⁴ into erroneous theories. Thus Levy assumes a paragogic *nān* in the first person singular; and Noeldeke explains such forms as קְטִילִנָּה, which occur on almost every page of the voluminous Talmud, as scribal errors. Whether these forms follow the analogy of לִי verbs or are plurals used as singulars, or are due to both causes, they are certainly legitimate formations.

¹ For a similar promiscuous use of the pronouns in other languages cf. Böttcher, *op. cit.* § 878.

² An analogous use of the plural is found in the Jerusalem Talmud; cf. M. Schlesinger's *Aram. Verb. im Jer. Talm.*, p. 15 sq.

³ *Neuh. u. chald. Wb.* s. v. נָּ.

⁴ A. Rosenberg, *Das Aram. Verb. im Babyl. Talm.*, p. 28.

c. Possessive Suffixes.—§ 107.

SINGULAR.	
With Singular Nouns.	With Plural Nouns.
1. c. יְ	אֵי, יְיִי, אֵי
2. m. יָ, יְ	אֵי, יְ
2. f. יָ, יְ [יְכִי, יְכִי]	אֵי, יְ [יְכִי]
3. m. { יֵה [יְיִי, יְיִי, יְיִי, יְיִי] } [יְיִי, יְיִי, יְיִי, יְיִי, יְיִי]	{ יֵה [יְיִי, יְיִי, יְיִי, יְיִי] } [יְיִי, יְיִי, יְיִי, יְיִי, יְיִי]
3. f. יֵה, יְ [יְיִי, יְיִי, יְיִי, יְיִי]	יֵה, יְ [יְיִי, יְיִי, יְיִי, יְיִי]
PLURAL.	
1. c. יְ, יְ, יְ, יְ, יְ, יְ	יְ, יְ, יְ, יְ, יְ, יְ
2. m. יְ, יְ, יְ, יְ, יְ, יְ	יְ, יְ, יְ, יְ, יְ, יְ
2. f. יְ, יְ, יְ, יְ, יְ, יְ	יְ, יְ, יְ, יְ, יְ, יְ
3. m. { יְ, יְ, יְ, יְ, יְ, יְ } { יְ, יְ, יְ, יְ, יְ, יְ }	{ יְ, יְ, יְ, יְ, יְ, יְ } { יְ, יְ, יְ, יְ, יְ, יְ }
3. f. יְ, יְ, יְ, יְ, יְ, יְ	יְ, יְ, יְ, יְ, יְ, יְ

§ 108. The form יְיִי arose from יְיִי by metathesis; יְיִי becoming יְיִי. From this form is derived the suffix 3d masc. sing. יְיִי. יְיִי, יְיִי, and יְיִי are Hebraisms. יְיִי is properly objective suffix. Forms in brackets are of rare occurrence. For examples, see Nouns.

§ 109. Familiar nouns, especially those denoting family relationship, are frequently used without possessive suffixes.

1. First person: אִמִּי *my mother*, M. Q. 20 *b*, a. e.; אִם id. M. Q. 12 *a*, Gitt. 70 *a*, Šabb. 66 *b*, Ber. 39 *b*, Yôm. 78 *a*, a. e.; אָבִי *my father*, M. Q. 20 *b*, Meg. 12 *b*, B. M. 59 *b*, a. e.; סִבָּתָא *my grandmother*, B. B. 125 *ab*; בֵּירִי *my son*, Ber. 5 *b*; בִּתִּי *my daughter*, Hull. 95 *b*, Keth. 54 *a*, 109 *b*; אִיתָא *my wife*, B. B. 132 *b*; יָדָא בְּכֻלָּהּ *into my whole hand*, Ber. 56 *b*; לְפָנֵי יְדֵי *to my bed*, *ibid.*; וְאַמְטִינְהוּ לְבֵיתָא *and bring them to my house*, Qidd. 22 *b*; מִן בֵּיתָא עַד בֵּי מְדֻשָּׁא *from my house to the college*, Ned. 59 *b*: (in the parallel passage Ber. 55 *a* we have אִשְׁפִּיזָא for בֵּיתָא). מָא יְקָמָא *what is that before me?* i. e., how do I come to that? On קָמָא, קָמָא = קָמָא *before us*, see Levy, *Neuh. Wb.* s. v. קָמָא, I.

2. Third person: אֶתָּא שְׂכִירָא *his (thy) wife is going to die*, Ber. 56 a; קָטְלִיהוּ לְכוּלְהוּ מְרוּוּתָא *he killed all his masters*, B. B. 3b; מַר אִיפָא אָבָא דְקָאִים מְקַמִּי בְרָא *would a father ever rise up before his son?* Keth. 62 b; דְּקוּלָסָא גְבָרָא *whose husband is a kitchen-gardener*, Yeb. 118 b; דְּשׁוּשְׁמָנָא גְבָרָא *whose husband is as small as an ant*, *ibid.*

§ 110. The suffix of the first person sing. is sometimes omitted: מֶר my lord, sir, frequently; כְּמִי like me, Col. MS., Pes. 105 b; נִפְשׁ חֲדָא נִפְשׁ חֲדָא *rejoice my soul, rejoice my soul*, *ibid.* 68 b; מִי from me, B. B. 142 b, M. MS., *ibid.* Hag. 22b, *ibid.* 15 b, V. L. ad l. n. 4, Er. 53 b. In the last passage as an example of the Galilean dialect.

§ 111. אֵי there is and לֵי there is not, on account of their verbal force take mostly objective suffixes. But these suffixes differ somewhat from those given in the table below. אֵינָא *am*, Ned. 81 a; אֵינָן Pes. 50 a; M. MS., *ibid.* אֵינָן *we are*; אֵינָנִי Yeb. 116 a, אֵינָנִי Pes. 87 b, אֵינָנִי *ibid.* M. MS., *you are*; אֵי is, B. Q. 46 b; אֵינָהּ *they are*, R. H. 20 a, a. e., אֵינָהּ, Tam. 5 a; אֵינָן, Me'ilā 7 a, read אֵינָנִי = *ibid.* 5 b; לֵינָהּ *they are not*, Zeb. 14 b, 18 b, a. e.; לֵינָהּ, Er. 46 b, Pes. 87 b; *ibid.* M. MS. לֵינָהּ; אֵינָהּ *they are*, fem., Šebū 14 b;

d. Objective Suffixes.—§ 112.

	Singular.	Plural.
1. c.	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי
2. m.	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי
2. f.		אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי
3. m.	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי
3. f.	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי	אֵי, יֵי, אֵי, יֵי, אֵי, יֵי, אֵי, יֵי

§ 113. The distinction between the suffixes of the perfect and those of the imperfect are obliterated.

§ 114. The ך element in the suffixes is derived from the

¹ לֵינָהּ *he is absent*, Keth. 22 a, a. e., belongs to legal style. In Pes. 50 a, אֵינָא has assumed verbal, more correctly participial, form.

objective particle ית. This is clear from a form like דבלעיתה *that he swallow it*, Ned. 50 b, where the commentaries have דבלע יתה in two words.

§ 115. ית, ית are shortened forms for יתיה, יתיה; for יתה, יתה cf. the Targumic איתא, איתא. But it may also be a mistake of the copyists: יתה stood for 'יתה = יתה'; the sign of abbreviation was omitted and then written יתה. יתה is so vocalized by the Col. MSS. The יתה shows the presence of the energetic *nūn*.

B. DEMONSTRATIVE PRONOUNS.

§ 116. Those referring to a nearer object, or to the subject under consideration, are:

Sing. masc. (הן, הן, הן, and contracted הן, הן, הן) *this, that*
fem. הן, הן, הן, הן, הן, הן; הן, Col. MS. הן,
contracted from הן.

Plur. masc. (הן, הן, הן) *these, those*.
fem. (הן, הן, הן).

§ 117. Those referring to a distant object are:

Sing. masc. הן, הן, הן, הן *that one there*.

fem. הן, הן, הן.

com. הן *that one there, the other*.

Plur. com. הן, הן.

§ 118. איתא, only in the phrase איתא ואיתא *both this and that, these and those*, is used for both genders and both numbers.

§ 119. REFERENCES: הן (הן) Gitt. 85 b, a. e.; הן Ber. 38 b, B. Q. 99 b, Sanh. 31 a, Keth. 17 a, Sot. 35 a, a. e.—הן (הן), Ker. 25 b, Keth. 103 a, Me'ilā 12 b, and frequently in Ned. and Nāzir.—הן (= הן), Gitt. 85 b.—הן (הן), Keth. 22 a, 89 b; Gitt. 85 b; B. M. 15 a, 18 a.—הן (הן), Col. MS., Zeb. 89 a.—הן (contracted from הן) frequent.—הן (הן+הן), Ned. 53 a, 55 a, a. e.—הן Ned. 41 a, Sabb. 52 b, a. e.—הן (הן), Col. MS., Pes. 75 b.—הן (only orthographically different from הן), Pes. 53 b, B. M. 60 a, Bekh. 45 b.—הן (הן=הן), properly an adverb; MSS. Men. 3 b; הן כל *this*, Ber. 20 b;

בָּלֹא *without this*, הָבִי *because of this*, frequent.—
 הָבִי, frequent.—הִנְדִּי (הִנְדִּי + הִנְדִּי), frequent.—
 with compensatory lengthening (v. § 77), הִנְדִּי מִיִּלִּי H. 11 a,
 eds.—הִנְדִּי (הִנְדִּי + הִנְדִּי), Tam. 11 a, B. M. 90 a, and frequently in
 Ned. and Nāzīr.—הִנְדִּי (הִנְדִּי + הִנְדִּי = Hebr. אִנְדִּי), B. M. 15 a, 67 b,
 110 a; Taan. 17 b; B. B. 38 a, 63 a; Keth. 87 a. Only in legal
 style.—עִי (= הִנְדִּי), properly a singular, Gitt. 31 b, 45 b; Men.
 34 b, a. e.; הִנְדִּי (contracted from הִנְדִּי = הִנְדִּי), frequent.—
 הִנְדִּי (הִנְדִּי + הִנְדִּי), only Col. MS., Meg. 2 b.—הִנְדִּי, TF., p. 25.—
 הִנְדִּי, *ibid.* 1.—הִנְדִּי (הִנְדִּי + הִנְדִּי) frequent.—הִנְדִּי (הִנְדִּי + הִנְדִּי) frequent.
 —הִנְדִּי (= הִנְדִּי), Col. MS., Zeb. 49 a, a. e.¹—הִנְדִּי or הִנְדִּי
 (הִנְדִּי + הִנְדִּי), B. M. 86 a, Zeb. 43 b, H. 90 b.—הִנְדִּי (הִנְדִּי + הִנְדִּי),
 frequent.—הִנְדִּי or הִנְדִּי (הִנְדִּי + הִנְדִּי), frequent.—הִנְדִּי (§ 69), M. MS.,
 Pes. 111 b.—הִנְדִּי (הִנְדִּי + הִנְדִּי), frequent.—הִנְדִּי (הִנְדִּי + הִנְדִּי, § 119),
 frequent.—הִנְדִּי (הִנְדִּי + הִנְדִּי), Ar. 32 b, Bekh. 20 b, Me'1lā 15 b, a. e.²

§120. Forms in parentheses are of rare occurrence, and belong partly to the Palestinean dialects.

§ 121. הָ is often joined to the following word, in which case the final ה, which marks the length of the vowel, is not written. *E. g.*, הָהָרִים, הַשָּׂמַיִם, הַיָּם = הָרִים, הָאֲרָצוֹת, הַיָּם. כְּתִיב.

§ 122. הָא, הוּא, הִיא sometimes unite with a preceding word, in which case they undergo phonetic or orthographic change. Thus, לֹא+הוּא becomes לֹאֹ is *not*; אֵיךְ הוּא becomes אֵיכֹ is *not*; מַדּוּ הוּא is contracted to מַדּוּ how is it, how about? and others. אֲדֹר+הָא becomes אֲדֹרֶיָּא; מֵהּ+הוּא=הֵינָא; מֵהּ+הִיא=מֵהּ.

¹ The \daleth final in demonstrative pronouns is taken by M. Schultze (*Zur Formenlehre des Semit. Verbs*, p. 19, note 1) to be identical with the pronominal suffix of the 2d person; הָיָה , הָיָה he translates *hic tibi*, *haec tibi*, הָיָה would be *hae*, *hi*, *tibi*. In the latter form he sees the construct state of the absolute הָיָה . That \daleth represents here the 2d person is, however, not necessarily the case, since one and the same pronominal element may represent different persons. Cf. *ZDMG.*, 1875, 172.

² HG., ed. Hildesheimer, p. 96; והקדוה, *Sé'ell.*, ed. pr., 86; הקדוה, והקדוה, והקדוה, *HG.* 491; והקדוה, *ibid.* 381. *Letter of Condol. of Sam. Ha-Nagid to R. Hanan'el, Oẓar Tōb*, II., 68; והקדוה, *ibid.* 228. Cf. for the demonstrative force of the ל the Arabic **ذلك**, **تلك**, Hebr. והקדוה, והקדוה, והקדוה, *HG.* 374.—Cf. Targumic אֵלֶּיָא he. אֵלֶּיָא (= והקדוה) *MV.* 25. *Ibid this (legal style)*, TG. ed. Harkavy, §353.

C. COPULATIVE PRONOUNS.

§ 123. a) The idiom of the Babylonian Talmud, differing in this respect from the cognate languages, has developed separate forms for the pronouns of the third person, when the latter imply the substantive verb and are used for the copula. These forms are:

Masc. sing. נִידֵּה ¹	Masc. plur. נִינְדֵּה
Fem. sing. נִידֵּה	Fem. plur. נִינְדֵּה

b) REFERENCES: נִידֵּה מֵאֵי what is it? Ned. 38 b; נִידֵּה that it is, the very thing, *ibid.*; נִידֵּה אֲנִי it is I, Taan. 24 b; מֵאֵי נִידֵּה who is it? Pes. 104 a; נִידֵּה מִי יָדַעְתָּ הֵיכָּן נִידֵּה do I know where he is?—נִידֵּה Ber. 44 a, Hull. 43 b, a. e.—נִינְדֵּה מֵינָא הֲרָא נִינְדֵּה פּוֹלְדֵּה they all belong to one and the same kind, Hull. 79 a; and frequently.—נִינְדֵּה Col. MS., M. Q. 3b, 9b, a. e.; TF. 9.

§ 124. Luzzatto² and Nöldeke³ consider the copulative pronouns to be of the corresponding forms of the personal pronouns; the former being formed out of the latter by the prefix נ, and the initial א lost in the process of composition. Said prefix Nöldeke (*loc. cit.*) considers to be a mutilated אָן = אֶן, הֵנָּה. Such a use of that particle would find an excellent parallel in the Hebrew הִנֵּנִי, הִנֵּךְ, etc., where that particle also exhibits a verbal force; but cf. Duval's objection, *Gram. Syr.*, p. 168, note 2. Merx (*Gram. Syr.*, p. 168) derives נִינְדֵּה from a supposed form 'inin + hu through aphæresis of initial vowel, and from the latter נִידֵּה through syncope of medial נ. I should suggest that the copulative forms have an independent genesis. They are not derivatives, but parallel formations of the personal pronouns. They consist of the pronominal suffixes and the syllable נִי, a contraction of נִדֵּי, which latter in its turn is an apocopated form of לָהֶוּי = לָהֹוּי, the third person singular of the imperfect of הָוָה, to be. That would explain why these forms are used only with the third person, while the Hebrew הֵנָּה may be used with all persons. A similar instance of the composition of הֵוָּא is found in the term הֵוָּא תִּתְּנָה granted, which is a compound of תִּתְּנָה and הָוָה.⁴

¹ Col. MS. Alfasi on Bêṣa 16b vocalizes נִידֵּה, i. e., נִידֵּה (§ 80). *Se'et*, ch. 18, has נִידֵּה.

² *Elem. gram. del dial. talm. Babilon.*, § 52.

³ *Mand. Gramm.*, p. 92, n. 1

⁴ Levy, *Nh. u. ch. Wb.*, s. v. תִּתְּנָה.

W. H. Lowe¹ has the following remark about these forms: "He (Luzzatto) did not perceive that the prefixed ה changes the simple pronoun into the substitute for the copula." The above words are apt to mislead the reader into the belief that Luzzatto was ignorant of the copulative force of these forms. As a matter of fact, he states it (*loc. cit.*) clearly enough, and it is but just to the deceased scholar that this should be pointed out. E. Blücher² also, as far back as 1838, recognized the true nature of these forms.

§ 125. 1. הִינֵנִי, הִינֵנִי, frequent; הִינֵנָא Col. MS., Meg. 7 a; הִינֵנִי Col. MS., Zeb. 13 b; M. MS., Pes. 60 a, *this is, these are*, are contractions of הִי *this* and of the respective forms of the copulative pronouns. The uncontracted form הִי נִידֵנִי is cited V. L. ad Men. 92 b, notes 2, 3.³

2. Noteworthy is the pleonastic construction of our word with the copulative pronouns: M. MS., Taan. 20 b (*bis*) הִינֵנִי נִידֵנִי *these are*.

§ 126. הִינֵנִי הִינֵנִי means: *this is one and the same*, e. g., הִינֵנִי וְהַדִּימָס הִינֵנִי מִנְחָם *Wardimas and Menahem are one and the same person*, Sabb. 118 b.

§ 127. הִינֵנִי is sometimes used as a simple copulative pronoun: 'דְּלֹאֵן הִינֵנִי אֲוִרְחִי *this is something unusual*, Mun. MS., Sanh. 48 a. מַאי הָוֵי differs from מַאי נִידֵנִי; the first meaning *what is it?*⁴ the latter, *what would it become?*

D. RELATIVE PRONOUN.

§ 128. a) The older form of the relative pronoun הִי occurs only in the Palestinian recension of Aboth I., 13, in legal style, in the combinations -הִיל-, -הִיד-, (ל + הִי, ר + הִי)⁵ of the emphatic possessive pronouns, and at times in the combination הִילָא (הִי + לָא) *that not*. I have found besides but two examples of it: הִי לָא חֲפֹדִי בְּגַחְלֹתִי *that you may not share my fate*, Meg. 16 a, and עַד הִי קָטַל *until he had killed*, Sanh. 96 b. The usual form of it is הִי.

¹ The Fragm. of T. B. Pesahim, p. 38, note 1.

² מְרַמָּא לְשׁוֹן אֲרָמִי, p. 71.

³ According to Halévy, Z.A. IV., 59, הִינֵנִי is a contraction of הִינֵנָא + הִי.

⁴ Cf. Lowe, *op. cit.*, p. 38.

⁵ Cf. Dalman, *op. cit.*, p. 87; cf. Maclean, *Gram. of Vernacular Syr.*, pp. 19, 55, 181.

§ 131. אִיפָּא *est qui, sunt qui* is used in the sense of *some*:
אִיפָּא דאמרי *some say*.

§ 133. **חִילָק** and **בִּילָק** are used like our *Tom, Dick and Harry* for anyone: **אֲנִי לֹא חִילָק יָדַעְתִּי וְלֹא בִילָק יָדַעְתִּי אֲנִי שִׁמְעֵתִּי יָדַעְתִּי** *I know no Ḥillāq and no Billāq, I know only a tradition*, Hull. 19 a: **חִילָק וּבִילָק אֲכַלִּי לָהּ** *shall Ḥillāq and Billāq enjoy it?* Sanh. 98 b.¹

b. Negative Indefinites.—§ 135. . . . לֹא מֵאֵן, לֹא מֵאֵן דְּ

NUMERALS.

A. Cardinals.—§ 136.

a) *With Masculine Nouns.*

With Feminine Nouns.

1. א'	חַד	חֲדָא
2. ב'	חֲרִין, חֲרִי, חֲרִי	חֲרִיתִין, חֲרִיתִי, חֲלִיתִי
3. ג'	חֲלִתָא	חֲלִת
4. ד'	חֲרִבָּעָא, אַרְבַּעַי	אַרְבַּע
5. ה'	חֲמִשָּׁא	חֲמִשׁ
6. ו'	חֲשִׁתָא	חֲשִׁית or חֲשִׁית
7. ז'	חֲשַׁבָּעָא, (חֲשַׁבַּת)	חֲשַׁב or חֲשַׁב, חֲשַׁבַּע
8. ח'	חֲמִנִיָּא	חֲמִנִי or חֲמִנִי
9. ט'	חֲתַשְׁטָא, (חֲתַשַׁת)	חֲתַשׁ
10. י'	חֲעֻרָא	חֲעֻר
11. י"א	*חַד סר, חַד עֶשֶׂר	*חַד סרי, חַדִּי סרי

¹In Palmyrean מַדְעֵמָא, cf. ZDMG. 42, 398, where the word is vocalized wrongly מַדְעֵמָא; read מַדְעֵמָא. Assy. mindēma.

² This is perhaps connected with the Arabic (جاء به علق) *misfortune*.

With Masculine Nouns.

With Feminine Nouns.

12. תִּרְתִּי סֵרִי, תִּרְתִּי סֵרִי *תִּרְתִּי סֵר, תִּרְתִּי עֶשֶׂר, תִּלְיִסֵּר י' ב.
 13. *תִּלְיִסֵּר סֵרִי, תִּלְתֵּל עֶשְׂרִי, תִּלְתֵּל עֶשְׂרִי *תִּלְיִסֵּר, תִּלְתֵּל עֶשֶׂר, תִּרְיִסֵּר י' ג.
 תִּלְתֵּל סֵרִי
 14. אֲרִבְסֵרִי, אֲרִבֵּעַ סֵרִי *אֲרִבְיִסֵּר, אֲרִבָּסֵר י' ד.
 15. חֲמִסֵּרִי, חֲמֵשׁ עֶשְׂרֵה חֲמִיִּסֵּר ט' ו.
 16. *שִׁית סֵרִי, שִׁית עֶשְׂרֵה *שִׁית סֵר, שִׁתִּי סֵר ט' ז, י' ו.
 17. *שֵׁב סֵרִי, שֵׁב עֶשְׂרֵה, שֵׁבַע עֶשְׂרֵה *שֵׁב סֵר, שִׁיבָסֵר י' ז.
 18. *תִּמְנִי סֵרִי *תִּמְנִי סֵר, תִּמְנִי עֶשֶׂר י' ח.
 19. תִּשְׁסֵרִי, תִּשְׁסֵרִי, תִּשְׁסֵרִי, תִּשְׁסֵרִי י' ט.
 עֶשְׂרֵה

- מָאָה 100. ק' שְׁתֵּינִי, שְׁתֵּינִי ס' 60. עֶשְׂרִין, עֶסְרִין כ' 20.
 מֵאָתָן, מֵאֵתִי ר' 200. שְׁבַעִין ע' 70. תִּלְתֵּין, תּוּלְתֵּין ל' 30.
 אֶלֶף תַּת־ר, א' 1,000. תִּמְנִין, תִּמְנֵן פ' 80. אֲרִבְעִין מ' 40.
 רִבּוּא, רִבְבָּתָא (?) 10,000. תִּשְׁעִין צ' 90. חֲמִשִּׁין נ' 50.

b) REFERENCES: תִּלְתֵּי, with change of liquids: M. MS., Sabb. 110 a.—תִּנִּי, with original *nān*, as in תִּנְנִן, Col. MS., M. Q. 9 a.—אֲרִבְעִי: B. B. 30 a, 60 a; Er. 50 b; Col. MS., Pes. 13 a; a. e.—שֵׁבַעִת: Keth. 67 b; תִּשְׁעִת: B. B. 62 b.—חֲדִיִּסֵּר: Taan. 18 b.—חֲדִי סֵרִי: Col. MS., Zeb. 58 b.—חֲדַע עֶשֶׂר: Nidd. 54 a.—חֲדַע סֵר: R. H. 21 a; a. e.—תִּרְתִּי סֵרִי: Keth. 62 b; a. e.—תִּרְתִּי עֶשֶׂר: 2 M. MS., Yom. 69 b, 84 a; a. e.—תִּלְיִסֵּרִי: B. B. 133 b; Gitt. 68 b.—תִּלְתֵּל עֶשְׂרִי: Ned. 41 a.—תִּלְתֵּל עֶשְׂרֵה: Taan. 14 b.—תִּלְתֵּל סֵרִי: Ber. 55 b.—אֲרִבְסֵרִי: Ar. 12 b; Col. MS., Meg. 17 a.—אֲרִבֵּעַ סֵרִי: Ar. 12 a; Sabb. 98 b.—אֲרִבָּסֵר: Pes. 4 a, 9 b; Col. MS., Meg. 2 b.—חֲמֵשׁ עֶשְׂרֵה: Ar. 12 a.—שִׁית עֶשְׂרֵה: B. B. 91 b.—שִׁית סֵר: Col. MS., Meg. 2 b, 6 a.—שֵׁב עֶשְׂרֵה: B. B. 91 b.—שֵׁבַע עֶשְׂרֵה: Er. 83 a.—שִׁיבָסֵר: Er. 76 b, Meg. 2 a.—שִׁבָּסֵר: Bekh. 50 a.—תִּשְׁסֵרִי: Ber. 28 b.—תִּשְׁסֵרִי: Sabb. 17 b.—תִּשְׁסֵרִי: Ar. 12 a.—תִּשְׁסֵרִי: M. MS., Taan. 13 b.—תִּשְׁסֵרִי: Nidd. 54 a.—עֶסְרִין: Col. MS., Meg. 6 a, 17 a.—תּוּלְתֵּין: Col. MS., Pes. 68 b.—שְׁתֵּינִי: Col. MS., Pes. 111 a.—שְׁתֵּינִי: Col. MS., Meg. 7 b, vocalizes שְׁתֵּינִי.—תִּמְנִין: Ar. 13 a; a. e.—תִּמְנֵן: B. Q. 115 a; a. e.—מֵאֵתִי: Col. MS., Pes. 64 b.—רִבּוּא: Sanh. 39 a.

מֵאָה does not occur in the plural. אֶלֶף, in the construct state perhaps אֶלֶף, in the emphatic state אֶלְפָּה; in the plural אֶלְפִין (Ned. 50 b), אֶלְפִין (Keth. 106 a), and usually אֶלְפֵי.

The plural of רִבּוּאִי is רִבּוּאִין (Ned. 50 b), רִבּוּאִין (M. MS., A. Z. 16 a), רִבּוּוֹן (Hull. 7 a), and commonly רִבּוּוֹתָא (Sanh. 26 a, Gitt. 57 a, Pes. 62 b); that of רִבְבִיתָא is רִבְבִין (Sanh. 16 a), רִבְבִיתָא (Ber. 6 a), and רִבְבּוֹתָא or רִבְבּוֹתָא (MS. Karlsr. and R. Hananel, Sanh. 26 a).¹

§ 137. Forms marked by a dagger end frequently also in ׀; those marked by an asterisk are found also written in one word; parenthetical forms are in the construct state.

§ 138. The ending ׀ is contracted to ׀, (׀), ׀, in the numerals for 2, 80, and 200. Final *a* has been changed to *e* under the influence of adjacent ע in אַרְבַּעִי, חֲדָשִׁי, תַּלְמִידִי and the like (§ 73). The ending *e* in תַּמְנִי represents an original *ai*. For the sifting of vowel in תַּמְנִי for תַּמְנִי, תַּלְמִידִי for תַּלְמִידִי, cf. § 92.

§ 139. In תַּרְיִן and תַּרְתִּין the original נ of the second radical has been dissimilated under the influence of the final ׀ (§ 53). The form תַּרִי is formed by analogy of תַּרְיִן. In תַּרְתִּין original *i* of the first syllable became *a* under the influence of the following ׀.²

§ 140. The following examples will illustrate how compound numbers greater than 19 are formed:

עֶשְׂרִין וְחָדָשׁ	21	Bekh. 50
עֶשְׂרִין וְתַרְתִּין	22	Meg. 6a
תֵּלַת מֵאָה וְשִׁתִּין וְאַרְבַּעֵה	364	Yoma 20 a
שִׁיתָא אֶלְפֵי	6,000	B. B. 73
תַּרְיִסֵּר אֶלְפֵי	12,000	M. Q. 10 b
מֵאָה אֶלְפָּה	100,000	Bekh. 8 b
תַּלְמִידִי רִבּוּוֹתָא	130,000	Sanh. 26 a
שִׁתִּין רִבּוּוֹן	600,000	Hull. 7 a
תֵּלַת מֵאָה רִבּוּוֹתָא	3,000,000	Pes. 62 b
אֶלֶף אֶלְפֵי רִבּוּאִין	10,000,000,000	Sanh. 39 a

¹ The ׀ here may be an orthographical luxury to mark the plural; but may also represent ׀; cf. § 70.

² Later forms are: תַּרְתִּין Hal. Ged. 206 (bis); תַּרְתִּין ibid. 399; תַּלְתִּי three, Mach. Vitry 119; תַּלְתִּי קָרִי ibid. 116; חֲדָשׁ סֵר Sa'are Tesaba, § 172; חֲדָשׁ סֵר Se'elt. 109; חֲדָשׁ סֵר שְׁתֵּי סֵר Hal. Ged. 425, 595; שְׁתֵּי עֶשְׂרִי Hal. Pes. § 39; שְׁבַעסֵר ibid. 48; שְׁתֵּי עֶשְׂרִי ibid.; חֲמִשִּׁי Mach. Vitry 4; חֲמִשִּׁי H. G. 452 (bis).

§ 141. The following examples show the influence of the Latin: שְׁתֵּין נְכִי חָדָא 59, Nidd. 30 a; שְׁבַעֲנָן נְכִי חָדָא 69, Er. 83 a; חֲמִשָּׁנָן נְכִי חָרְתִּין 78, Ar. 13 a; חֲמִשָּׁנָן נְכִי חָרְתִּין M. MS., Zeb. 118 b; cf. later Hebrew אַרְבַּעִים חֶסֶר אֶחָד 39.

§ 142. Through interchange of ל and ר, תְּרִיִסָר and תְּלִיִסָר are used interchangeably for 12 and 13, and it is frequently impossible to know which number is meant. Cf. the various readings to B. M. 24 b, 46 a, 85 a, 86 a; B. B. 12 a, 77 b, 150 b; Sanh. 26 a; B. Q. 112 b; Ber. 4 a, 8 a; M. Q. 10 b, 24 a, 26 a; Beḥa 23 a; Yōmā 87 b; Taan. 18 b (bis), 25 a; Hag. 4 a; H. G. 352; a. e. A similar interchange is found in Neo-Syriac (Nöldeke, *N.-S. Gr.*, pp. 53, 153).

§ 143. A number denoting more than one may be considered as a unit, in which case the number so considered is preceded by the substantive בֵּי house, family, body. E. g., בֵּי חָרִי, בֵּי תַלְתָּא, בֵּי תַלְתָּא a body of two, three; two, three.

REFERENCES: בֵּי תָרִין frequent; בֵּי תָרִין Col. MSS.; בֵּי תָרִין two, Sanh. 95 a; בֵּי תַלְתָּא three, Sanh. 8 a; בֵּי אַרְבַּעָה four, Šebu. 42 a; בֵּי חֲמִשָּׁה five, Yeb. 101 b; בֵּי עֶשְׂרֵה ten, Er. 30 a, Sotā 38 b; בֵּי עֶשְׂרִין וְתַלְתָּא twenty-three, Sanh. 8 a; בֵּי מֵאָה a hundred, Ber. 50 a, Yeb. 88 a.¹

§ 144. תְּרִי takes pronominal suffixes to express determination, in which case it expands its form to תְּרִין.² Thus, תְּרִין we both, Šebu. 37 b; תְּרִין you both, B. Q. 60 b; תְּרִין they both, Keth. 83 b; תְּרִין Hull. 45 b; תְּרִין Col. MS., M. Q. 31 a.³

§ 145. Luzzatto's remark (*op. cit.* § 63), that the compound numbers in סִי are of rare occurrence, I cannot confirm. They occur as frequently as those in סִי, if not oftener. It must, however, be noticed that the masculine and feminine forms are sometimes used promiscuously. Whether such a confusion in the use of the genders is original, or is only due to later copyists, is, on account of the lack of ancient MSS., hard to decide.

§ 146. Now and then we meet with numerals taken from other

¹ In later literature: בֵּי תָרִין HG. 364, 489; בֵּי תַלְתָּא *ibid.* 62, 65; בֵּי תַלְתָּא *ibid.* 489, 490; בֵּי אַרְבַּעָה *ibid.* 501.

² Cf. Barth, *Nominalbildung*, p. 4.

³ In later literature: תְּרִין HG. 282; תְּלִיִסָרָה, תְּלִיִסָרָה they three, *ibid.* 61; אַרְבַּעָה they four, *ibid.* 398. For the דָּגֶשׁ in these forms, cf. Nöldeke, *Syr. Gram.*, § 49, and Kautzsch, *Gram. d. Bibl.-Aram.*, § 65, 1, n. 1.

languages. They are used in homiletical etymologies and as illustrations of special points in Halacha. Thus, Ber. 56 *b*, the name Cappadocia is explained כַּפָּא פְּשׁוּרָא דִּיקָא עֲשָׂרָה. "Kappa" means *beam*, "dika" means *ten* (δέκα). Er. 18 *a* דִּיּוֹ (δύο) *two*, *twice*. Naz. 8 *b* שְׁלוֹשׁ טַרְיָגוֹן שְׁתַּיִם טַרְיָגוֹן שְׁלֹשׁ Symmachos says: *ē* means *one*, δίγῶνος *two*, τρίγῶνος *three*, τετραγῶνιον *four*, πεντάγῶνος *five* (fold). B. B. 164 *b* דְּהִיא, *ēva*, *one*. M. Q. 28 *a* 'Ēn Ya'aqōb ed. princ. אֵינָא id. 'Ar. Sanh. 89 *a* the Persian numeral هزار 1000, occurs in the Persian phrase כאר هزار פינא *an ass of a thousand colors*.

B. Ordinals.—§ 147. Sing. masc. קָמָא, קָמָאָה, קָמָאָה (Ned. 40 a, 51 a); fem. קָמִיחָא, קָמִיחָא; plur. masc. קָמִי, fem. קָמִיחָא, קָמִיחָא *first*.

§ 148. Sing. masc. תַּנְיִנְתָּא, תַּנְיִן (Ned. 21 a, 63 a), (‘Ar. Gitt. 6 a), *second*; תַּלְתִּיתָּא, תַּלְתִּית *third*; רְבִיעִיתָּא, רְבִיעִית *fourth*; שְׁבִיעִיתָּא, שְׁבִיעִית *seventh*, Nidd. 67 b; עֲשִׂירִיתָּא, עֲשִׂירִית *tenth*. Plur. fem. רְבִיעִיתָּהּ, רְבִיעִיתָּהּ *fourth*.

§ 149. The expression קָמַת קָמַת (Gitt. 12 b, B. B. 97 a, Pes. 7 a) corresponds to the later Hebrew רָאשׁוֹן רָאשׁוֹן, meaning *by and by, by degrees, gradually, successively*. Plur. masc. קָמַת קָמַת, Pes. 7 a.²

§.150. Sabb. 31 *b*, 88 *a*, Ar. 13 *a*, תְּלִיָּתָא is used in the sense of *triple*.

§ 151. *a.* Like the ordinals are used a number of other numeral adjectives:—Sing. masc. אַחֵרִית *another*; אֶחָדָה, Col. MS. Pes.; אֶחָדָה *TF.*, p. 11; fem. אַחֵרִית, אֶחָדָה, אֶחָדָה (R. H. 18 *b*), אֶחָדָה, אֶחָדָה (Yeb. 64 *b*) אֶחָדָה (Col. MS. Pes.), אֶחָדָה (Qid. 47 *a*, B. M. 15 *a*, a. e.).—Plur. masc. אַחֵרִי, אֶחָדָה (Col. MS. Pes.) אֶחָדָה, *TF.*, p. 12, אֶחָדָה, *ibid.* 17; fem. אַחֵרִי (Ned. 20 *b*, 22 *a*).

b. Sing. masc. בִּתְרֵא, בִּתְרָא; fem. בִּתְרִיתָא, בִּתְרִיתָ; plur. masc. בִּתְרָא; fem. בִּתְרִיתָא *the last, the latter*.—תְּרִי כִּי בִּתְרָא

¹In later literature: Sing. fem. תְּנִיחָה, *HG.* 250; תְּנִיחָה, *MF.* 101; תְּנִיחָה, *HG.* 250; רְבִיעִיחָה, *MF.* 101; חֲמִשִּׁיחָה, *HG.* 379; עֲשָׂרִיחָה *ibid.* — Masc. חֲמִשָּׁה *ibid.* 618; שְׁתֵּיחָה *ibid.*; חֲמִינָה *ibid.*; תְּמִינָה *ibid.* 620. The ninth must have been תְּשִׁיעָה, תְּשִׁיעָה.

² Cf. Luzzatto, *op. cit.*, § 64, and Dalman, *op. cit.*, p. 169.

Adv. of Place.—§ 157. בֵּינֵי בֵּינֵי among others.—בר, פָּרָא, מֵאֲבָרָא, מִבְּרָא, מִלְּבָר (§ 91), אֲבָרָא, פָּרָא, outside, from outside.—גַּבֵּי הָדָדִי, כִּי הָדָדִי, together.—אֲנַבָּא דִּ—on top of.—מִלְּגָו (§ 91) אֲנָא, נָאָא, גִּוּ, פִּו, נָאָו inclusive, opposed to מִלְּבָר exclusive.—בְּנָא therein.—הָא, הָאָא, הָכִי (Col. MS., Meg. 9 b) here, in the case before us.—הִכִּי, מִהִכָּא, מִדָּהִי (Ar. 30 a), הִי (Col. MS., Zeb. 111 b) where; מִדָּהִי, מִהִכָּא, מִדָּהִי, whence; מִלְּהִכָּא whither; מִלְּהִכָּא whereupon.—כָּל הִכָּא דִּ—כָּל אֵיכָא, כָּל הִכָּא דִּ—(Col. MS., Pes. 96 a) wherever, in all cases where.—בְּחִירִיק instead.—הָתָם there, in that case. תָּמָן, תָּמָן there.—לְעֵיל, לְעֵילָא, מִלְּעֵיל, מִלְּעֵילָא, מִלְּעֵיל, above, upward, on top, supra.—לְתַתָּא, לְתַתָּא, מִלְּתַתָּא, מִלְּתַתָּא, below, ahead, further, infra.—מִלְּרֵעַ (Sabb. 92 a), מִלְּתַתָּא (Bekh. 8 b), לְתַתָּא (M. MS., Beḥa 15 a), לְתַתָּא (B. B. 45 a), לְתַתָּא (B. Q. 23 b), מִתַּתָּא beneath, underneath, down, below (§§ 82, 158).²

Adverbs of Time.—§ 159. אֶדֶר Col. MS. אֶדֶר, אֶדֶר, *while, when, when not yet.*—אֶדֶרְכִּי וְהִי, אֶדֶרְכִּי וְהִי (Col. MS., Meg. 16 a vocalizes אֶדֶרְכִּי וְהִי), *meanwhile, in the meantime.* הָאֶדֶרְכִּי, הָאֶדֶרְכִּי (= הָאֶדֶרְכִּי + הָאֶדֶרְכִּי), *now, this time, nowadays.* אֶדֶרְכִּי (Col. MS., Meg. 12 a vocalizes אֶדֶרְכִּי), *when.*—כָּל אֶדֶרְכִּי *whenever, as long as, as often as.*—אֶדֶרְכִּי, אֶדֶרְכִּי, אֶדֶרְכִּי (Col. MS.) *still, yet, even now.*—מִן לְאַחֵר, מִן לְאַחֵר (Ned. 4 b, Raši, *ibid.*, has מִן לְאַחֵר), *from one to another.*

² *הִיא* here, *HG.* 477 (*bis*); *אֵיכָּא* where, *ibid.* 63, 69, a. e.; *לְתַחְתָּא*, *ibid.* 815.

(Ned. 27 b) *on the spot, at once*.¹—אֲשַׁחֲקֶה (= שָׂחָה קְדָמָיָהּ + prothetic א) *last year*.—לְאַחַר, לְבָתֵּר, *after, later on*.—בֵּינֵי בֵּינֵי *in the meanwhile*.—דִּיאֵבָה, דִּיעֵבֵר, דִּיאֵעֵבֵר (Col. MS., Zeb. 32 a, with apocope of ד and change of ע to א), *lit. when it was done, ex post facto*.—הָא *already, since*.—הַשָּׂחָה *now, at present*.—זִמְנִין *sometimes*.—אִתְּמַל *yesterday*.—לְיוֹמָהֶרָא (Col. MS., Zeb. 84 a), לְיוֹמָא חָרָא (B. M. 17 a), לְיוֹמָא אֲחֵרָא (ibid. H. MS.), לְיוֹמָא אֲחֵרִינָא (ibid. ed. Ven.), לְיוֹמָא אֲחֵרִינָא (ibid. F. MS.), *after-to-morrow*.—כִּד, כִּי, *when*.—כִּדָּה *now; when he*.—מִכִּי *since, as soon as*.—כָּל כָּמֵה דֵּה, כָּמֵה דֵּה (Yoma 13 a, Sabb. 119 a), *until, as long as*.—לְמָחָר *to-morrow*.—דֵּה דֵּה, *during, while, meanwhile, before, when not yet*.—לְעֹלָם (Gitt. 85 b, legal style) *forever*.—מִן קְדָמָת דָּנָא, מִקְדָּמָת דָּנָא *at first, from the start*.—בְּרִישָׁא *at first, at the beginning*.—מִרִּישָׁא *at first, heretofore*.—הָוֵי, הָוֵיב *again, anew, moreover, yet more, further, besides*.²

Adverbs of Manner.—§ 160. אִירְבָּה *verily, indeed*.—[(= עַל) א' + ד' + רְבָה =] (turn to the stronger side. I rest my argument upon what is superior; on the other side is a stronger claim) *on the contrary*.—אֲנֵב אֲרִחָא *by the way, apropos*.—אֲנֵב פִּרְרָא *incidentally, occasionally*.—אוֹתִיּוֹס, אוֹתִיּוֹס (εὐθέως) *quickly, rapidly, soon*.—דִּיאֵ *in case when*.—בְּאַלְכֻסָּנָא *crosswise*.—בִּהְדִּיא, בִּהְדִּיא *openly, explicitly*.—הָדֵר *again*.—הָכֵן, הָכֵן (TF. 2, 14 a and frequently), הָכֵן (Col. MS., Pes. 110 a), *so, thus*.—דִּוְקָא *expressly, distinctly, only*.—דִּיאֵ (Ber. 5 b) *certainly, surely, rightly, with good reason*.—[אֵלִי, וְאֵלִי, proper].—[טְבִית, יֵאֵת], מוֹטָב, *well*.—כִּדָּה *for nought, in vain, for no purpose*.³—לְחֹדָי, לְחֹדָי (B. Q. 38 a), *for no purpose*.—בְּאַפִּי נִפְשָׁא, *separately, alone, for oneself*.—לְכֹאדָּה *at first sight, apparently*.—כִּלְפֵּי לִי, כִּלְפֵּי לִי, *as it is*.

¹ The statement of the dictionaries that אֲלֵתֵר occurs only with ל is to be corrected accordingly.

² In later literature: הָדֵר, הָדֵר, HG. 100; קָל הָדֵר (= כל אימת), ibid. 164; אֲפֵתִי, ibid. 456; לְדִבְבֵתֵר, ibid. 63; קָעֵן (legal style) ibid. 315; דִּיאֵבָה, TG. ed. Harkavy, § 181.

³ According to some כִּדָּה is a shortened form of כִּדָּה; according to Luzzatto (מִנִּינִי שֶׁדִּי, p. 305 sq.) it is a contraction of כִּדָּה + ד' + כ' as it is.

לֹאִי, לֹאִי, לִי, a particle of doubtful character. See Kohut, *Aruch. Compl.* s. v.

§ 164. On the punctuation of מִנָּח see above (§ 90). It is the apocopated form of מִנָּח, which latter is a compound of מִן + נָח. It is joined to the following word, forming a compound. Thus, מִנָּח מִנָּח *whence have we this?* (Zeb. 8 b, Naz. 48 b, a. e.) *whence has he this?* מִנָּח מִנָּח, מִנָּח מִנָּח (Col. MSS.) *whence have you these things?*

§ 165. מִן and מִי are generally preceded by a ו. The former introduces nominal sentences, the latter verbal. מִי, or מִי, usually stands immediately before the verb. If the verb be preceded by a negative, מִי is often inserted between the negative and the verb.¹ לֹא מִי (Sabb. 68 b), לֹא מִי (Pes. 102 a; M. MS., Er. 20 b; Sabb. 32 a; B. M. 32 a, a. e.).

§ 166. Note the following idiomatic expression: . . . לֹאִי לֹאִי . . . לֹאִי *couldn't we understand by it rather this? . . . No! it is rather.*—אֵימָת, דִּיכָא, דִּיכִי, and דִּי, are used also as relative adverbs. Some of the adverbs given here have at times the force of interrogative conjunctions and should more properly be called interrogative particles.

Affirmative Adverbs.—§ 167. אֵיתָא, אֵיתָא, אֵיתָא (= אֵיתָא + אֵיתָא) *there is; אֵיתָא, אֵיתָא* (so Col. MSS.) *yes, (= Hebrew הֵן)*. In one instance אֵיתָא takes verbal form: אֵיתָא אֵיתָא *we are*, Pes. 50 a. Cf. II. Targūm to Esther 2, 18 אֵיתָא *they are*.

Negative Adverbs.—§ 168. לֹאִי (= אֵיתָא + לֹאִי), לֹאִי, *there is not, is not; לֹאִי (= אֵיתָא + לֹאִי)* id.; לֹאִי, לֹאִי (לֹאִי + דִּי) *is not, not, no*. לֹאִי is generally used with verbs, לֹאִי with nouns.

Adverbs of Doubt.—§ 169. דִּילְכָא, דִּילְכָא (דִּי + ל + מָא cf. Hebrew שֶׁלְכָא, later שֶׁמָּא) *perhaps; אִפְשָׁר*, Col. MS., vocal. אִפְשָׁר *perhaps, it may be, possibly*.

PREPOSITIONS.

A. *Inseparable Prepositions.*—§ 170. אֵ is an abbreviation of אֵל = עַל and is used in all the significations and constructions of the latter. It is used also before gutturals: Men. 34 a, אֵאֵאֵאֵ, Keth. 40 b, a. e. אֵאֵאֵאֵ.—Notice the force of the preposition after

¹ The verb in this case includes the participle, but not the infinitive.

² In אֵיתָא. לִיכָא the ending may be = לִיכָא, but cf. Noeldeke, *MG.*, § 213.

מִיָּדֵי דְהוּרָה *to become, happen, befall*, in the standing phrase מִיָּדֵי דְהוּרָה אֵלֵךְ, lit. *something that happened with . . . , this is something like . . .*. The expression is used to introduce an analogical case as an illustration to a previous statement of opinion on some legal point under discussion.

§ 171. בִּי, בִּי, בִּי, בִּי, בִּי, is used as in the Targumim and Hebrew. A few examples of some rare usages may be mentioned. רִישׁ מְעֵינָא בְּאִמְתָּא בְּעֵי גְרִירָה *the top of the small intestines must be scraped up to a cubit's length*, Hull. 93 a; רַב בְּחֵדְיָ קְרָא *Rabh read as a priest*, Meg. 22 a, i. e., was called up the first to read the weekly lesson from the Pentateuch. וְאִינְדוּ בְּשִׁפְרֵי *and yet these are the most beautiful of the people of Māhōza*, R. H. 17 a. וְנָפַל בְּתֵרִין *and he dropped torn in two*. בְּעֶשְׂרִיא, בְּתַלְתָּא, *in the presence of three, of ten*, Ber. 56 b, fr. Cf. also below (§ 174). The ב is found in the Talmud also in a separate form "בִּי."

§ 172. לָּ, לָּ, לָּ, like.—לָּ, לָּ, לָּ, to, unto; generally *nota accusativi*.—מִן, מִן, from.

§ 173. To the Palestinian R. Jōhānān we owe the single example of the use of לָּ with oaths as a particle of asseveration, as in Arabic, Ethiopic, and Assyrian.¹

Separate Prepositions.—§ 174. אַבֵּי (§ 28) upon, on. אַבֵּי כְּרִיסְיָא *upon a chair*; אַבֵּי יְדֵיהֶוּנָא *upon their hands*, Sanh. 17 a.² אַבְתָּר (= אֶל + בְּתָר), cf. בְּתָר.

אַנְבּ (= אֶל + גַּב) on, upon; *by dint of, by the way of, on account of*.

אַחֲרֵי behind, backward.

אַטְוּ on account of, for the sake of. The word is connected with Fellih1-Syriac אַטְוּ, אַטְוּ, אַטְוּ, and אַטְוּ of other Syriac dialects.³

¹ Yoma 84 a, A. Z. 28 a, we are told how a woman did not wish to tell R. Jōhānān the formula of a medicine, unless he swore not to disclose it to others. He agreed to it and swore: לֹא לְהֵרָא דִּישְׁרָאֵל לֹא מְגִלְנָא *by the God of Israel, I shall not disclose it!* He then went and gave away the secret to his audience in a lecture at college. When asked how he could break his oath, he answered: "I said 'To THE GOD of Israel I shall not disclose it;' but not to THE PEOPLE of Israel." He thus explained the לָּ casuistically as a mere *nota dativi*.

² אַבֵּי in אַבֵּי דְהִירָה *upon their bosom*, Sanh. 17 a is a compound of אֶל upon and בֵּית = בֵּית. In later literature: כִּי הָיִינוּ אֵצֶי קַר *when we were at our lord's (at thy house)* Še'el. 77.

³ Cf. Sachau, *Skizze des Fellicht-Dialekts von Mosul*, p. 32, 37, 39. Maclean, *op. cit.* 187.

אֲדִידִי, אֲדִי, אֲדָא (A. Z. 15 a; Col. MS., Zeb. 35 b), *by means of, through, by the way of*. Cf. Hebrew עַל־יָד.

אֲמַטְוּלָחָא, אֲמַטְוּלָחָא, אֲמַטְוּ (אֲמַטְוּ), *for the sake of, on account of*. The word is of doubtful etymology. The original form was evidently אֲמַטְוּל, a compound of מָן + טוּל, which former may mean *shade, protection, burden, or going, passing*; cf. the Hebrew בַּעֲבוּר, בְּגִלּוֹל. In the expression אֲמַטְוּל הָכִי the final ל of אֲמַטְוּל is often attached to הָכִי and written אֲמַטְוּ לְהָכִי. (M. V. 6 has אֲמַטְוּ לְהָכִי).¹

אֲפִי, אֲנִפִי, only with the prepositions ל and ב : לְאֲפִי toward, opposite; בְּאֲפִי in the presence of, before.

בְּדִיל on account of. Only Yoma, 75 b.

בִּי within, in, by, etc., is the separate form of the preposition בֵּי.² The traditional pronunciation of it as בִּי is due to a confusion with בֵּי between, house.

בֵּינָהּ, בֵּינָהּ, בֵּינָהּ, בֵּינָהּ, between, among. Keth. 28 a, M. MS., Sabb. 110 a, בֵּינָהּ; (H. G. 339 בֵּינָהּ). Notice: בֵּינָהּ, Col. MS., Meg. 12 a b (voc.).

בְּלֹא, בְּלֹא, without.

לְבַר מַר, לְבַר מַר, except, save, besides.

בְּאַחֵר, בְּאַחֵר, after, behind.

לְנֵבִי, לְנֵבִי, near, at, to, with, in case of, toward.

בִּי, בִּי, בִּי, constr. st. בִּי, generally with ל, לְנֵבִי, לְנֵבִי, into, amidst; בְּנֵבִי in, within, amongst, amidst; מִבֵּי from, out.

דִּמְיָא like, similar, analogous to.

בְּהָדִי, only with ב or ל : בְּהָדִי with, by; לְהָדִי unto, to, toward. The singular form occurs but seldom: לְהָדִי, A. Z. 28 b.

חֲלָהּ instead, in place of.

יָהּ nota accusativi. This is very rare in the Babylonian Talmud. יָהּ him, Ned. 49 a; יָהּ her, it, eds. Ned. 50 b; יָהּ

¹ Cf. פְּנִינִי שְׂדֵי ל. p. 308 sq. But cf. אֲמַטְוּל הָכִי TF. 2. בְּנֵבִי. Respons. d. Lehrer d. Ost. u. Westens, ed. Möller, § 122.

² M. Lambert, REJ. XXII., 129-131 finds this form of the preposition also in Biblical Hebrew.

you, Ber. 38a; יְתִיבֵיךְ Nidd. 61a; יְתִיבֵיהֶן *them*, Ned. 25a, 41a, B. M. 90b, a. e.¹

כְּנִי *like*; כְּנִי יְדִידִי *like me*, Col. MS., M. Q. 2b; כְּנִי *like me*, *ibid.* Pes. 105b (§ 110); כְּנִי *like us*, B. B. 65a.

כִּי (= כ + ד) *like*. כִּי הַשָּׂתָא *now* (Sabb. 119a) = Hebr. כִּיָּהּ. — כִּי כְּלָבָא *like that of a dog*, ed. Const. Sanh. 96a.

כְּגוֹן (= כ + גוֹן) *like, similar to, for example*.

כְּלָפֵי (= כָּל + אֲפֵי) *toward, in the direction of, with regard to*.

לָךְ *to, unto*. M. Q. 9b, לָרְחִיקָה *to thee*. B. M. 62b, לְוֹרְחִי *to me*. Very rare.

לְפִי (Hebrew לְפִי) *according to*. Palestinian מִדְּמַחַת *in consequence of, through*.

מִן (M. MS., Men. 65a), *from, out, of*.

מִשּׁוּם *because of, on account of*.

נִדְחָה *to, unto*.

עַד *until, till*. עַד דֵּי *instead of*. Usually contracted to אֲדֵי.

עַל *on, upon*.

עַל דֶּךָ *through, by means of* (Ar. 16b).

עֲלֵהָ, *on, upon*.

עֲלֵי *on, upon*, Hull. 8b, Sabb. 156b, a. e. (§§ 41, 181).

מִן לְעֵילָא *above, beyond, higher than, before* (Sabb. 30a, Raši, a. e.).

עִם *with*. In the Talmud the word is used only in legal style; but it is found frequently in Še'el. and Hal. Ged.

לְקִיבָלָא, *opposite, against, before*. B. B. 111a; Tam. 32a. (Palestinian.)

לְקִדָּם, *before*. Sabb. 30b; 67a; Gitt. 85b. (Palestinian.)

¹ In later literature the older form יְתִיב has been preserved: יְתִיבֵיךְ *thee* (l.) TG. ed. Harkavy, § 15. Cf. also Noeldeke, *SG.*, 199, note 1, and Lagarde, *Mittheil.*, I., 226. I. H. Weiss (*Zur Gesch. d. jüd. Trad.*, II., 138, note 1), justly observes that the fact that the Biblical Aramaic never uses יְתִיב as *nota accusativi* except once with a pronominal suffix (Dan. 3, 12) would go to prove that the use of this particle is a Hebraism with Onkelos—and, we may add, with all other Aramaic languages where its use is found—who intended to give by its adoption a basis for the exercise of R. Akiba's hermeneutic rule that every *nota accusativi* implies an inclusion of some additional case, identifying, of course, יְתִיב with אֵת. The entire want of this particle in the Mandaic—an idiom outside of the sphere of Jewish influences—is the best proof of Mr. Weiss' supposition.

² Some scholars see the same use of כִּי also in Biblical Hebrew. Cf. Dubsowitz, *Ha-Boker 'Or*, V. 265-272, and M. Lambert, *REJ.* XXII., 129-131.

קָמַר, לְקָמַר, מִקָּמַר, *before, in the presence of, for*. Ar. 31 b, מִקָּמַר יִרְדָּךְ *before thee*.¹ The word is generally used as an expression of politeness before names of persons in authority.

תַּחְתִּי, תַּחְתֵּי, *beneath, below, under; instead, in place of* (A. Z. 10 a).

§ 175. בֵּין בֵּין means: *both this and that*. בֵּין לְמִרְיָא *according to the opinion of the one as well as to that of the other*.

§ 176. מִן is of rare use, and almost entirely limited to the pronominal suffixes, the apocopated form being used before nouns, Note the expressions מִיֵּנִי מִיֵּנִי *out of it, yea, of it, i. e., of the very thing*.—מִיֵּנִי גִבִּיהָ, *the same*.—לֹא כָל פְּמִינִיהָ *he is not able*. The expression is probably originally an ironical question, *Is everything so as if coming from him, by his authority?*

§ 177. a) The preposition לְ having become particularly identified with the accusative, the want was felt of a definite and distinct *nota dativi*. By adding to the לְ a demonstrative of determinate distance, הֵלֵךְ, that want was supplied: the simple, worn-out לְ now became לְהֵלֵךְ or לִיהֵלֵךְ. The concurrence of two לְ's caused the first to dissimilate and become נִ. We thus get נִהֵלֵךְ or נִיהֵלֵךְ.

b) The dictionaries derive our word from נִידוּ+ל; but it must be evident that such a presumption is untenable, since the verbal force inherent in it is neither relevant nor apparent in the dative personal pronoun. Luzzatto's etymology of נִידוּ+ל is subject to the same objection: נִידוּ would evidently be akin to Ethiopic *nāhū*, Hebrew הִנֵּה, which has also verbal force and can govern only the accusative. Nöldeke connects it with the verb נָהַל *to lead* in Assyrian and Hebrew, and vocalizes נִהֵלִי with plural termination.

c) נִהֵלֵךְ is used as accusative in נִסְיָנָהּ נִהֵלֵיָהּ *try it*, A. Z. 15 a, and פָּרִיקֶיךָ לָהּ נִהֵלֵהָ *we redeem her*, Gitt. 38 a.

d) נִהֵלֵךְ and לָוֶה are used only with reference to men.

§ 178. Traces of a separate form “לִי” are found in the scholastic term וְלִי טַעְמִיהָ *and according to the reason given by thee*, Ned. 37 a and frequently, and in לִידוּ, לִידוּ, *to them*, Col. MS., Pes. 116 b and elsewhere.

¹ So'el. מִקִּמְיָרְךָ *from before them*. H. G. 100, לְקָמַרָהּ *for her*; *ibid.* 387, קָמַר פִּלְגָא *for a half*.

[illegible][illegible]

§ 181. עָלָא is little used with prepositions: עֲלֵי־יָדָיו Qidd. 8*b*; עֲלֹדֶי Ber. 56*a*; מְרַנֵּה עֲלֶיהָ עֲבִיד *search it, Sir!* Ned. 50*a*.² Instead of עָלָא we find usually עָלָי, which Col. MS., Pes. 93*b*, writes and vocalizes אֶלְאֵי. Notice also the by-form עֲלִיָּי O. MS., Sabb. 105*b*, a. e.; עֲלֵי־יָמָיו *upon him*, B. B. 12*b* (יָמָא = יָמָה).

§ 182. אֲבָל *but, however*, a Hebraism. אוֹ *or, if, whether*. אוֹ-אִם *either . . . or, whether . . . or*. אִם *if, whether* (§ 183). וְהָיָה כִּי . . . אָמַרְתָּ בְּשִׁלְמָא *I grant if you were to say . . . then it would be right*. אִם . . . אִם *either . . . or, whether . . . or*. אִם נָפְרִי *or, even if*.

אִידִי, אִידִי, אִידִא, since, as, because.

אִיהָ (= אִי הָיָה), used like אִיפִי or מִיָּדִי q. v.—M. MS. and ed.
Pesaro, A. Z. 55 a.

וְ, וְ, וְ (2 M. MS., Yom. 30 b), *now, then, pray*, an exhortative and precative particle used with the imperative. For וְ instead of וְ cf. § 31.

¹ On the plural form of some prepositions cf. Lagarde, *Mittheil.*, I., 231 sq.

² לך, *TG.* ed. Harkavy, §535.

³ Cf. the German expression: sich über Etwas hermachen.

אִי, a particle introducing direct speech = Hebr. פִּי; found only in legal style.

אִיפֹה, אִיפֹה (H. MS., B. M. 73 b), אִיפֹה (Sabb. 152 b), אִיפֹה (Yoma 57 a, Yalq. MS.) is a compound of אִי if and פֹּה here, now, q. u., and is etymologically identical with Ethiopic 'enka. Generally used in the phrase אִיפֹה הַשְׁתָּא if now! oh that! with the protasis or apodosis sometimes unexpressed.

אִלָּא, אִלָּא, אִלָּא (Col. MS., Zeb. 6 a) if not, but, except, only. Compare Latin nisi, Italian se non, אִלָּא... לָא only; cf. the French ne... que.

אִלָּא if, a Hebraism.

אִלָּמָא, אִלָּמָא (Col. MSS.), consequently.

אִלָּמָא, אִלָּמָא, if in any way not, if not, but for, if indeed also; generally אִלָּא... נָמִי also, even. מָא... אִלָּא... נָמִי as... so.⁵

אִלָּמָא, אִלָּמָא even if, even, a Hebraism.

אִלָּמָא, אִלָּמָא notwithstanding, although, though.

אִלָּמָא, אִלָּמָא nevertheless, a Hebraism.

וְ or לְ (§ 31) so that, that, in order that; for, since.

דִּהָא for, because.

דִּלְמָא lest, perhaps.

דִּהָא then, of course, for sooth; but, is not it! this means to say; but. Often דִּהָא,

דִּהָא since, because, a Hebraism.

דִּהָא, דִּהָא, דִּהָא (Col. MSS.) therefore (= דִּהָא + לְ + כֵּן), דִּהָא, or דִּהָא).

הַשְׁתָּא is that so now? well!

הַשְׁתָּא since, when, if, הַשְׁתָּא כִּי, see פֹּה and אִיפֹה.

וְ and, but. Often introducing a question: but, is it indeed so?

¹ HG. 187, זי, *ibid.* 104, 183.—אִיכָּה, אִיכָּה, אִיכָּה, and the Hebrew אִיכָּה, in *id.* 410. This may, however, be identical with אִיכָּה, both meanings being possible with the latter form, as Ethiopic 'enka and our כֵּן show.

² אִלָּא, HG. 406; אִלָּא or not (= אִלָּא + אִלָּא) HG. 458. On the change of o to e cf. Haupt, *AEV.*, 22.

³ For its etymology see Jastrow's *Diction.* s. v.

⁴ On this word see R. Duval, *REJ.* IV., 268-273; M. Lambert, *ibid.* IX., 290-301; M. Jastrow, *ibid.* XI., 157-158; Halévy, *מדרבנן*, p. כֵּא.

⁵ In later literature we find the Persian *hām* used for *hām* in the phrase *hām hāzī* cf. TG., ed. Harkavy, Index, s. v., and *Letter of Sam. ha-Nagid* II. 68. *הַמְּהָרִי*, read: *הַמְּהָרִי*. The word is also found in Neo-Syriac; cf. Sachau, *op. cit.*, p. 38, Maclean, *op. cit.*, 161.

There are also traces of the ו consecutive. Cf., e. g., וְאִפְשָׁר, *and let her be freed*, Yeb. 19 a.

כּ is used in peculiar way with סְבִיר *is of opinion*, כְּסְבִיר, *without having any apparent force*.¹

כִּד *when*, (= כ + ד).

כִּי, כֵּן, כִּי, a postpositive particle having the force of אִכּוּ and of אִיכּוּ. M. MS., Sabb. 4 a פִּי הִזְכִּירוּ לִמָּאן כִּי הִזְכִּירוּ *and he did not recollect whom they had allowed*. Qidd. 48 a בּוּ בִמְאִי *wherewith then, etc.*? Id. M. MS., Taan. 7 b, H. MS., B. M. 67 b. MS. Vat 117, B. M. 67 b כִּי הָיָה *how then?* M. MS., R. R. 29 a פִּי מָאן *who then?* B. B. 10 a כֵּן הִשְׁתַּחֲוֶה, *ibid.* M. MS. כִּי הִשְׁתַּחֲוֶה, *ibid.* H. and R. MSS. כִּי הִשְׁתַּחֲוֶה. B. B. 111 a כִּי הִשְׁתַּחֲוֶה; M. Q. 26 a, eds. id. and frequent in MSS. Cf. Ethiopic ka, kē.²

כִּי (shortened from כִּידִי, or . . . כִּד) *if, when*. B. Q. 84 b, a. e. כִּי לֹא *if not, not*.

כִּי יִהְיֶה (TF. 6) *so that, in order that*.—כִּי יִהְיֶה *lest*.³

כֵּן מֵאֵת (כֵּן מֵאֵת M. MS., B. M. 39 a) *as soon as, after, since*.⁴

מִגֵּד (מִן + גֵּד) *in case, since, supposing*.

מִדֵּה *from the fact that, since*.

מִיָּדָא, מִיָּדָה, מִיָּדָה, *but, yet, however, nevertheless*.⁵

מִפְּלֵל *hence, it then follows*.

מִקְדָּמִי *before that, ere*.

נָמִי *also, too, even*, frequently preceded by אֵת, q. v.⁶

§ 183. אִי and אִי are often interchangeable so that, for instance, we may have אִי . . . אִי, אִי . . . אִי, אִי . . . אִי, promiscuously. Col. MS., Zeb. 2 a a. e., has אִיבְעִית for the usual אִיבְעִית; אִי, *ibid.* 4 b, 5 a; אִיבְעִית, *ibid.* 5 b.

¹ See on this כ: Geiger, *Lehrbuch zur Sprache der Mishna*, § 23, 2; and Sachau, *Skizze*, etc., p. 45.

² In later literature: מֵאֵת כִּי אִיבְעִית, read: מֵאֵת כִּי אִיבְעִית *Letter of Sam. ha-Nagid*, II., p. 65.

³ In later literature: כִּי יִהְיֶה דֵּה, *ibid.* 24, 33; קִדְּמִי דֵּה, *ibid.* 73; כִּי יִהְיֶה דֵּה, 'AnAn, quoted by Harkavy, *MWJ.*, 1893, p. 226.

⁴ כֵּן אֵת, *MV.* 11.

⁵ מִיָּדָא, or מִיָּדָה, *HG.* 473, 533. The word is a compound of the interrogative מִי and אֵת, cf. Jastrow, s. v.

⁶ According to Dalman, *Gram.*, p. 191, note 2, נָמִי is the first pers. sing. perf. of נָמַי to speak. The word is perhaps connected with 'Omanee Arabic نَمَى also, or with نَمَى to increase.

§ 184. **אֵי** is frequently contracted with the following word. This is especially the case with some standing expressions; as **אֵי יִצְחָק, אֵי יִצְחָק, אֵי יִצְחָק, אֵי יִצְחָק**. Col. MS., Zeb. 22b, a. e., **אֵי יִצְחָק** for **יִצְחָק**.¹

INTERJECTIONS.

§ 185. **וְהִי, וְהִי, woe! alas! oh!**

אֵי O! = Arabic يَا.² **אֵי פְתִיחוּ פְתִיחוּ** *come now, keep quiet!* Quidd. 70b. This particle is more frequent in Palestinean Aramaic. **אֵי אֲשֹׁר הֵינָא** *go on! make haste! hurry up! quick! lively!*³ **וְהִי, וְהִי, woe! oh! alas!**

הָן הָן, הָן הָן, הָן הָן, the camel-driver's call. **הָן הָן, הָן הָן** (V. L. Pes. 112b), **הָן הָן** (Col. MS., *ibid.*) the ox-driver's cries. **הָן הָן, הָן הָן, הָן הָן** (V. L. *ibid.*) a cry to frighten away a lion.

הָן הָן, הָן הָן, הָן הָן, הָן הָן, **הָן הָן, הָן הָן**, are given in Pes. 112b (*cf. V.L.*) as sailor's cries.⁴ *Cf.* Syr. **הָן הָן**.

הָן הָן an onomatopoeic word imitating the dripping of water.

לָחִי very well! all right! The word is connected with Ethiopic *lahaja to be beautiful*. *Cf.* Jastrow, s. v.

פִּישׁ פִּישׁ, פִּישׁ פִּישׁ, ding-dong; an onomatopoeic word.

§ 186. **הָן הָן, הָן הָן, הָן הָן**, and their variants are evidently demonstrative pronouns, and their use as a means of urging on animals and warding off wild beasts is probably based on some superstitious notion no more apparent. *Cf.*, however, Arabic **هَآءَ, هَآءَ, هَآءَ, هَآءَ, هَآءَ, هَآءَ**.

¹ For suggestions about the etymologies of some of the adverbs, prepositions and conjunctions, *cf.* Jastrow's *Dictionary*; Geiger's *Jüd. Zeitschr.* VIII., 180-90; Luzzatto's *Grammar*, and Liebermann's pamphlet mentioned in the Preface.

² For the explanation of this particle I am indebted to Professor Haupt, who remarks: "The **אֵי** in **אֵי שְׂתִיחוּ** is perhaps a cohortative particle, *cf.* *Assyr.* I, e. g., 1 **אֵי שְׂתִיחוּ** *come out, I rid אֵי רִד* *go down, etc.* *Cf.* Delitzsch, *Assyr. Wb.*, p. 333, No. 160; *Prol.*, 135; *ZK.*, II., 389; *ZA.*, I., 51; *Assyr. Gramm.*, § 145. It is possible that the **אֵי** in expressions like **אֵי רַבִּי O Rabbi, אֵי שְׂשֹׁשׁ שְׂשֹׁשׁ**, is the same particle. It is certainly not *עֵי*. It may be connected with the Arabic vocative particle **يَا**. Also in Assyrian **אֵי** is used as a vocative particle like **אֵי רַבִּי**, e. g., 1 *bel!*; *cf.* Hilprecht, *Assyriaca*, 1894, p. 52." From Saadya's commentary on the **סִי רִצְרִירָה** (ed. Lambert, p. 45) we see that at his time the Arabic form **يَا** was in use, just as in modern Syriac. For its use in later Hebrew, *cf.* Derenbourg, *Manuel du Lecteur*, p. 189 (497) and Epstein, *'Eldad ha-Dān*, p. 58, *cf.* also **אֵי** on a Babylonian magic bowl, *PSBA.* XII., 311.

³ **אֵי** occurs also in Neo-Syriac, Arabic and Kurdish (Lidsbarsky, *DLZ.*, 1896, Col. 583) and has nothing to do with **אֵי** *to live*.

⁴ Perles, *MWGF.* XXXVII., 10, finds in some of these words the names of ships.

⁵ **יָאֵהָהָה**, *M. V.*, 328.

Contributed Notes.

Š=VÂ AND ḤÂṬEPH.

In an article published last year "On the Etymology of the Term Š=VÂ"¹ I have shown that Ḥaṭeph is the older name of the two and that it meant originally only vocal š=VÂ. I believe I am able now to throw more light on the subject. We have three systems of Hebrew vocalization: the earliest, the Palestinian lately discovered by Dr. Friedländer;² a later system, the Babylonian, discovered within the last half century; and the latest, the received Tiberian system. Each of the two last systems meant to improve on its predecessor, among other points, also with regard to the denotation of š=VÂ. The Palestinian system had no sign for š=VÂ; silent š=VÂ it did not mark at all, vocal š=VÂ it denoted by one of the short vowels, *i*, *e*, *a*. The Babylonian system improved upon its predecessor by introducing a sign for vocal š=VÂ. This sign is a horizontal line. The Tiberian system has improved upon its predecessor by introducing a sign also for silent š=VÂ, probably under the influence of the Arabic, and changing the horizontal line to a double point.

Since Luzzatto it is a recognized fact that the Hebrew vowel-system is based on that of the Syriac, and we shall not go amiss if we recognize in the š=VÂ sign of the Babylonian system the Syriac ܫܝܬܐ, and in the name ܫܝܬܐ, or ܫܝܬܐ as Baer vocalizes it, a direct translation of that Syriac term. In the Babylonian system the *marheṭānā* sign has been adopted to denote *rāphè*, *i. e.*, the loss of doubling or of pronunciation (as in ܪܐ), and a new sign had to be introduced for š=VÂ, a double point. This sign seems to have been taken from the Syriac ܫܝܬܐ. Whether the term š=VÂ is etymologically identical with this Syriac term, as Luzzatto maintains,³ or is a translation of the Arabic سُكُون as I tried to show,⁴ or the two names שׁוּבָא, שׁוּבָא, are etymologically different as Halévy maintains,⁵ one thing seems certain, that ܫܝܬܐ belongs to the Babylonian system, while š=VÂ is characteristic of the Tiberian system. Considering that in Sa'adya's time (892-941?), the term š=VÂ was not yet generally known,⁶ the Tiberian system cannot be much

¹ *AJPh.*, XVI., pp. 28-37.

² *JQR.*, VII., April 1895; *Expositor*, March 1896.

³ *Prolegomeni*, p. 16; אנגרות שד"ל, p. 331.

⁴ *AJPh.*, XVI., 34.

⁵ *מחברת*, p. 72.

⁶ *Comment. sur le Livre de la Création*, Arabic part, p. 79.

older than Sa'adya's time. I take this opportunity to add to my article on ševā, quoted above, an additional number of references to the spelling שבא and some more guesses at its etymology. שבא is found in an unknown grammarian quoted by Poznański in his work on Chiquitilla, p. 136; in an anonymous commentary on Canticles, published by Mathews in the festive publication published in honor of Dr. Steinschneider, Hebrew part, p. 167; in Goldberg's מגדלי ישראל בפריש, pp. 51, 54; in David Qimhi's *Commentary on Psalms*, ed. by Schiller-Szinessy, chs. 9:1, 34:22, 23, and in his Dictionary, s. v. אָמֵן; in RAbD's commentary on יצירה ס' Mishna 3; in the commentary 'איצור ד' on the same work, ch. 1, Mishna 2; in Elia Wilna's commentary on the same, ch. 1, Mishna 1, אופך 3, and ch. 2, Mishna 6 in his לקוטים, p. 46 b of the Warsaw edition; in RSbZ Duran's מבן אבות, IV., 13; in Abrabanel quoted by Ugeda in מדרש שמואל to I., 3; in Chiquitilla's גנת אבנן quoted by Buxtorp in his *Tractatus de Punct.*, p. 61, and in the biblical commentary אורח החיים quoted in החוקר I., 20.

Loescher (*De Causis Linguae Ebraeae*, p. 319) quotes the following in explanation of the term ševā: Primae classis assertores nomen hoc derivant a שווא *vanitas*, quippe cum sonus hujus puncti omnium vanissimus sit, levissimeque transeat. Alterius ordinis patroni vocem deducunt a radice שווד aequalitatem [read: aequalitatem] designante, monentque, Scheva aequaliter se ad omnes habere vocales et de omnium sono participare posse, nunquam vero pondus aliquot praevalens accipere, neque adeo accentum sustinere. Tertiae seriei defensores vocem istam a שוב derivant, et Chaldaicae fere formationis esse putant, rationem vero etymologiae hanc reddunt, quod Scheva syllabam compositam ad sua initia reducat.

C. LEVIAS.

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No. 2;

A COMMENTARY TO DEUTERONOMY.

TAKEN FROM THE FOUR GERMAN MANUSCRIPTS WHICH COMPRISE
THE ܚܝ ܕܥܝ OF GREGORY ABULFARAĠ BAR-HEBRAEUS.

EDITED BY GEORGE KERBER, PH.D.,
Berlin.

The complete edition of the *Treasury of Secrets* by Bar-Hebraeus will soon be published. With his commentary to the Pentateuch, excepting the Book of Leviticus (ed. by G. Kerber, Lipsiae, 1895) and some short extracts published by F. F. Larsow (Lipsiae, 1858: Gen. 1, 2) and R. Schroeter (*ZDMG.* 24 (1870), p. 495 *sqq.*: Gen. 49, 50; Ex. 14, 15; Deut. 32-34) nothing has been done.

It is not necessary to speak of the importance of Bar-Hebraeus for grammatical, lexicographical and critical purposes, for already enough has been said. The publication of his commentary to Deuteronomy therefore seems to me necessary because a great number of citations from the Syriac translation of Paul of Tella are scattered throughout it, which have not come down to us in other manuscripts. At one time a MS. belonging to Andrew Masius contained almost half of the Syriac Hexapla to Deuteronomy (from ch. 17 *sqq.*). Unfortunately this MS. was lost after his death, and we have only an extract of it in his *Critica Sacra*, Tom. I., Part ii (Francofurti ad Moenum 1701, col. 265 *sq.*). The few fragments of the translation by Aquila, Symmachus, and Theodotion have been collected by Field (*Origenis*

Hexaplorum quae supersunt . . ., Tom. I., Oxonii, 1875) from a MS. which is in the British Museum (Addit. MSS. 21, 580), and placed in his edition of the Hexapla. Chs. 32–34 of the *Commentary on Deuteronomy* by Bar-Hebraeus have been published by R. Schroeter in *ZDMG.* 24 (1870), p. 505 sqq.

The four MSS. from which the following commentary has been prepared are:

1) Cod. Berolinensis Sachau 326 (S), the oldest and best MS., apparently written at the end of the 13th or beginning of the 14th century; see A. Heppner, *Die Scholien des Bar-Hebraeus zu Ruth und den apokr. Zusätzen zu Daniel*, Berlin, 1888, p. 2. According to M. Loehr (*Gregorii Abulfaragii Bar Ebhraya in epist. Paulinas adnotationes syr.*, ed. Göttingen, 1888, p. v) written in the 16th century.

2) Cod. Berolinensis Sachau 134 (s), written in Tūr Abdin in the year 1626 A. D.; see B. Moritz, *Scholia in duodecim prophetas minores*, Lipsiae, 1882, p. 13.

3) Cod. Berolinensis Petermann, I., 10 (p), written in Dēr-Za'frān in the year 1647 A. D.; see R. G. F. Schroeter, *Schol. in Ps. 8, 40, 41, 50*, Vratislaviae, 1857, p. 4, and A. Rahlfs, *Anmerkungen zu den salomonischen Schriften*, Leipzig, 1887, p. iii.

4) Cod. Gottingensis Or. 18a (g), written in Quturbul in the years 1755–1758 A. D.; see R. Schroeter in *ZDMG.* 29 (1875), p. 248 sq. and A. Rahlfs in *Syrische Handschriften (der Göttinger Universitäts-Bibliothek)*, p. 465.

In regard to the relation of the MSS. see A. Rahlfs, p. iv, and V. Kraus, *Gregorii Bar-Hebraei Scholia in libros Josuae et Judicum*, Kirchhaini, N. L., p. 4.

The following abbreviations have been used in the notations of the variae lectiones given beneath the text:

S = cod. Sachau 326, Berolinensis (fol. 43r–47r).

s = cod. Sachau 134, Berolinensis (fol. 59r–64r).

p = cod. Petermann, I., 10, Berolinensis (fol. 48ra–52rb).

g = cod. Gottingensis 18a (fol. 37rb–41rb).

a = cod. Ambrosianus ed. A. M. Ceriani, 1876.

l = textus Bibliorum polyglottorum Londinensium Briani Walton, 1654.

u = textus editionis Urmianae 1852.

ⲁ = alu = Versio simplex, Pešitto.

+ indicates "added."

> indicates "omitted."

ⲁⲓ = ⲁⲓ = i. e.

۸۰۶ مَدَا بَلَدُكَ لَمَدَهَا سَعَا بَسَمَا دَاوَمَدَا. رَسَا
 حَسَبَ. مَزَمَمَ. اَمَرُ وَصَعَلَا. اَنَا حَكَمْتُ وَصَعَا اُمَدَا
 مَدَحَمَا مَدَحَمَا سَعَا اَنَا. مَدَا مَدَا اَصَا. سَا مَدَا
 دَا اَفْ دَا اُمَدَا اَمَرُ دَا مَدَا مَدَا مَدَحَمَا مَدَحَمَا حَمَدَهَا.
 بَلَدُكَ وَصَمَمَدَا لَمَدَهَا حَمَرُ وَصَمَمَدَا مَعَزَمَدَا حَمَدَهَا دَا اَنَا
 وَصَمَمَدَا دَا حَمَرُ. مَدَحَمَا دَا اَمَرُ سَا اَمَدَمَدَا "دَا مَدَا
 مَدَا اَمَدَمَدَا" حَمَرُ مَدَحَمَا. دَا دَا دَا حَمَرُ مَدَا
 وَصَمَمَدَا وَصَمَمَدَا حَمَدَمَدَا حَمَدَمَدَا. اَصَا دَا حَمَرُ
 حَمَرُ وَصَمَمَدَا دَا اَمَدَمَدَا حَمَرُ مَدَا حَمَرُ مَدَحَمَدَا حَمَرُ
 مَدَا مَدَا.

[illegible]

II. 20¹ "על עממי חמה" "זוהי זמ
 וסמא זמ: "עמ עממי חמה" "זמ
 וסמא זמ: "עמ עממי חמה" "זמ

S || s || S Deut. 32:1 || 6 S || s || S || 5 s || 1 S || 9 S || u || a || 13 S || 20 S || after || 22 S.

סָסִי מִנְחָה. ²⁰ "וּמִלֵּיכֶם אֲכָלֶם וּמִלֵּיכֶם" מִלֵּיכֶם
 "וּמִלֵּיכֶם מִלֵּיכֶם מִלֵּיכֶם".

וְסָא וְאֵלֶּה: ⁴⁸ "עֲרֹזָה... וְעֲרֹזָה... וְעֲרֹזָה" וְ
 אֲכָלֶם מִלֵּיכֶם מִלֵּיכֶם וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

5 אֲכָלֶם מִלֵּיכֶם וְעֲרֹזָה וְעֲרֹזָה. V. ²¹ "וְעֲרֹזָה וְעֲרֹזָה" וְעֲרֹזָה

וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

VI. וְעֲרֹזָה. ¹³ "וְעֲרֹזָה וְעֲרֹזָה" וְעֲרֹזָה

10 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

VII. וְעֲרֹזָה. ⁵ "וְעֲרֹזָה וְעֲרֹזָה" וְעֲרֹזָה

וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

VIII. וְעֲרֹזָה. ² "וְעֲרֹזָה וְעֲרֹזָה" וְעֲרֹזָה

15 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם
 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

20 וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה וְעֲרֹזָה. מִלֵּיכֶם

g מִלֵּיכֶם [מִלֵּיכֶם] S > אֲכָלֶם 4 gps > 3 gs > מִלֵּיכֶם מִלֵּיכֶם 1
 Ss > כְּהִנֵּה אֲכָלֶם S > מִלֵּיכֶם 14 s > וְעֲרֹזָה 13 a > וְעֲרֹזָה 12 s > וְעֲרֹזָה 10
 π > וְעֲרֹזָה 18 π > וְעֲרֹזָה 18 glp > וְעֲרֹזָה: Ssua > וְעֲרֹזָה 16
 עֲרֹזָה > gps 21 s > וְעֲרֹזָה 19 s > מִלֵּיכֶם > a > עֲרֹזָה 18
 S.

- ٥٠٢١ "وَأَمَّا جَامِعًا مِمَّا" مَعِ "أَعْدَا" مَدَلَا "مَعِ"
 مَعْلُكَلَد مَعِ مَعِ "مَعِ مَرَّكَا مَعِ" مَعِ "أَمِ مَعِ"
 مَعِ مَعِ مَعِ مَعِ مَعِ مَعِ. "مَعِ مَعِ مَعِ مَعِ"
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 5 مَعِ "مَعِ مَعِ مَعِ مَعِ" مَعِ "مَعِ مَعِ مَعِ مَعِ"
 XIX مَعِ "مَعِ مَعِ مَعِ مَعِ" MEX. "مَعِ مَعِ مَعِ مَعِ"
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 XX مَعِ "مَعِ مَعِ مَعِ مَعِ" MEX. "مَعِ مَعِ مَعِ مَعِ"
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 XXI مَعِ "مَعِ مَعِ مَعِ مَعِ" MEX. "مَعِ مَعِ مَعِ مَعِ"
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 15 مَعِ "مَعِ مَعِ مَعِ مَعِ" مَعِ "مَعِ مَعِ مَعِ مَعِ"
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 مَعِ "مَعِ مَعِ مَعِ مَعِ" مَعِ "مَعِ مَعِ مَعِ مَعِ"
 20 مَعِ "مَعِ مَعِ مَعِ مَعِ" مَعِ "مَعِ مَعِ مَعِ مَعِ"

a || كس || al || > مَعِ 4 || π || مَعِ || gps || مَرَّكَا || ps || مَعِ: مَعِ 2
 مَعِ مَعِ 5-7 || g || > مَعِ 6 || u || 6 || gps || مَعِ مَعِ 6 || gps || مَعِ مَعِ 5
 after مَعِ 14 || π || مَعِ + مَعِ 13 || gps || π || مَعِ + مَعِ 11 || gps || مَعِ مَعِ
 + مَعِ 15 || π || مَعِ + مَعِ au || مَعِ مَعِ 5 || s || > مَعِ 16 || S || > مَعِ 17 || p || مَعِ
 gps || مَعِ 20 || مَعِ 18 || s || > مَعِ 17 || g || > مَعِ 16 || مَعِ 19 || s || مَعِ 19

יִשְׁמַע. וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן
 הַיָּם וְיִשְׁמַע מִן הַיָּם.

יִשְׁמַע? וְהַמֶּלֶךְ: "6" לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

5 מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

הַיָּם וְיִשְׁמַע מִן הַיָּם. "10" לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע
 מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

10 הַיָּם וְיִשְׁמַע מִן הַיָּם. "20" לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן
 XXV לֹא יִשְׁמַע דָּוִד. "XXV" לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן
 הַיָּם וְיִשְׁמַע מִן הַיָּם. "לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

15 מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

הַיָּם וְיִשְׁמַע מִן הַיָּם. "לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

הַיָּם וְיִשְׁמַע מִן הַיָּם. "לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

20 הַיָּם וְיִשְׁמַע מִן הַיָּם. "לֹא יִשְׁמַע דָּוִד וְהַמֶּלֶךְ וְהַמֶּלֶךְ יִשְׁמַע

מִלֵּא וְהַמֶּלֶךְ הַחֲדָשִׁי וְשָׁמָּה אֶחָד מֵהֵם שָׁמַר לְמַעַן
 לִלְמַד לְשׁוֹן הָאֵל וְיִשְׁמַע כִּי יִשְׁמַע מִן הַיָּם וְיִשְׁמַע מִן

1 gps לֹא after מהא 6 || gps > 5 || g > 2 || S שְׁמַע 1
 8 || a || 9-10 Deut. 5:9 || 12 || gps > 13 || חָלָה || 13-14 ||
 עֲדָה || 17 || s מְשַׁמֵּחַ || 16 gps מהא after אִשְׁמַר חֲתִיב || g > 14 ||
 S || 20 || g מְשַׁמֵּחַ || 19 || s עֲנִינָה || 18 || g > 18 ||
 g. חָלָה ||

סָסִי מַמְדָּר. ³⁰ "וּמִיָּמִינִי אֶחָד מֵהֶם וְהָיָה" מִדָּבָר
 "וְיִמְצְאוּ מִיָּמִינִי קָלָא אֶחָד."

וְיָסָא וְזָעָא: ⁴⁸ "וְהָיָה... וְהָיָה... חֶמֶק" וְ
 אֶחָד מֵהֶם מִדָּבָר וְהָיָה וְהָיָה וְהָיָה. מִדָּבָר

5 אִשְׁתַּמְדָּא עֲזָרָא וְעָלָא אֵתָּה. V. ²¹ "וְלֹא זָרָה אֲנִי וְשֹׁשֶׁנִּי"

וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק
 כְּמִצְוָתְךָ וְלֹא יִפְתָּחֶנּוּ חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק
 לְיָמֵינוּ. ³¹ "חֶמֶק אֶחָד מֵהֶם" סָסִי מַמְדָּר.

10 וְיָסָא וְשֹׁשֶׁנִּי. VI. ¹⁸ "חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק
 מִיָּמִינִי יָמִיד" וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם

VII. ⁵ "יִמְצְאוּ מִיָּמִינִי חֶמֶק" וְהָיָה חֶמֶק אֶחָד מֵהֶם
 לְאֶחָד מֵהֶם אֶתְּמַר. ²² "וְלֹא יִפְתָּחֶנּוּ חֶמֶק אֶחָד מֵהֶם
 חֶמֶק" וְלֹא יִפְתָּחֶנּוּ חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם
 חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם

15 וְיָסָא וְשֹׁשֶׁנִּי חֶמֶק אֶחָד מֵהֶם. VIII. ² "וְלֹא יִפְתָּחֶנּוּ חֶמֶק אֶחָד מֵהֶם

חֶמֶק וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם
 וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם
 וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם

20 וְיָסָא וְשֹׁשֶׁנִּי חֶמֶק אֶחָד מֵהֶם. ⁴ "וְלֹא יִפְתָּחֶנּוּ חֶמֶק אֶחָד מֵהֶם
 וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם
 וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם וְהָיָה חֶמֶק אֶחָד מֵהֶם

g עֶלְמָא [עֶלְמָא] > S חֶמֶק 4 gps חֶמֶק 3 gs עֶלְמָא מִיָּמִינִי 1
 Ss חֶמֶק אֶחָד מֵהֶם S עֶלְמָא 14 s [וְלֹא] 13 a [וְ] 12 s > וְהָיָה 10
 π > וְהָיָה 18 π וְהָיָה glp וְהָיָה: Ssuu וְהָיָה π > וְהָיָה 16
 עֶלְמָא > gps 21 gs עֶלְמָא [אֶחָד] 19 s עֶלְמָא + [עֶלְמָא] a > עֶלְמָא 18
 S. עֶלְמָא.

- יסא במדא: "אנא באקמנ מן" ט מלך קד באקמנ
 מדבבב מן. "מלך מדבבב מן" מלכא "מלכא" מדבבב
 IX. "17" מלכא אתה כחיתמך "מלכא" 18. "מלכא
 באקמנ" מלכא מדבבב. "מלכא מדבבב" ט כחיתמך.
- X. יסא במדא: "מלכא מדבבב" ט מלכא מדבבב
 XI. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 20. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב.
- XII. יסא במדא: "מלכא מדבבב" ט מלכא מדבבב
 מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 ט מלכא מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 15. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 20. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 XIII. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 20. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט
 מדבבב מדבבב. "מלכא מדבבב" ט מלכא מדבבב. "מלכא מדבבב" ט

>s מ 10 auS ט 8 || ט חכמ 6 || 1 כחיתמך || gps למ [אתה] 3
 au למכמ [אשר למכמ] || ט 13 S מלכא || gps מלכא || au למכמ 12
 מלכא [אשר] || ט 18 lu למכמ 17 || a למכמ || s מלכא || 16
 S למכמ 21 || ps למכמ 19 || g >ps

5
 10
 15
 20

[illegible]

- מִשְׁמֵר וְשֹׁמֵר כִּי מִזֶּמֶר חֲסִי אֵל עֲלֶיךָ וְיִשָּׁא מִזֶּמֶר חֲסִי
 חֲבִיבִי מִשְׁמֵר " כִּי מִשְׁמֵר לֹא מִיָּמֵי מִזֶּמֶר חֲבִיבִי מִשְׁמֵר
 חֲסִי מִיָּמֵי אֲדָמָה. "9 מִזֶּמֶר אֲדָמָה מִיָּמֵי עֲצִיבָה " מִזֶּמֶר
 מִזֶּמֶר אֲדָמָה מִיָּמֵי חֲסִי. "21 לֹא מִיָּמֵי חֲסִי מִיָּמֵי
 5 מִיָּמֵי חֲסִי מִיָּמֵי מִזֶּמֶר חֲסִי " כִּי לֹא מִיָּמֵי חֲסִי
 בְּמִשְׁמֵר אֲמָרָה מִיָּמֵי חֲסִי. XVII. "וְיִשָּׁא מִיָּמֵי חֲסִי
 עִי מִיָּמֵי חֲבִיבִי " כִּי יִשָּׁא מִיָּמֵי חֲבִיבִי מִיָּמֵי חֲבִיבִי
 מִיָּמֵי חֲבִיבִי. "16 מִיָּמֵי חֲבִיבִי מִיָּמֵי חֲבִיבִי מִיָּמֵי חֲבִיבִי
 חֲסִי " כִּי לֹא מִיָּמֵי חֲסִי אֲדָמָה מִיָּמֵי חֲסִי. מִיָּמֵי חֲסִי
 10 אֲדָמָה מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 בְּמִשְׁמֵר חֲבִיבִי. וְיִשָּׁא מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 אֲמָרָה לֹא חֲסִי מִיָּמֵי חֲסִי. "18 מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 "לֹא מִיָּמֵי חֲסִי " כִּי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 15 וְיִשָּׁא מִיָּמֵי חֲסִי.
- XVIII. "לֹא חֲסִי מִיָּמֵי חֲסִי
 מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי. מִיָּמֵי חֲסִי
 חֲסִי מִיָּמֵי חֲסִי. "4 מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי
 חֲסִי. "5 מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי. "10 מִיָּמֵי חֲסִי
 20 חֲסִי מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי " כִּי מִיָּמֵי חֲסִי
 חֲסִי מִיָּמֵי חֲסִי " מִיָּמֵי חֲסִי מִיָּמֵי חֲסִי. "וְיִשָּׁא

gps || > || S || 5 || חֲסִי || 3 || g || (10) מִזֶּמֶר — (20) חֲסִי 1
 u || בְּמִשְׁמֵר || 12 || חֲסִי + חֲסִי || 12 || 1 Sam. 8:7 || S || אֲמָרָה + חֲסִי || 11
 gps || חֲסִי מִיָּמֵי חֲסִי || S || חֲסִי מִיָּמֵי חֲסִי || 14 || g || חֲסִי || u || חֲסִי מִיָּמֵי חֲסִי || 13
 gps || חֲסִי + חֲסִי || 20 || חֲסִי || 19 || a || חֲסִי || gps || חֲסִי מִיָּמֵי חֲסִי || 18
 al. || חֲסִי מִיָּמֵי חֲסִי || a || חֲסִי || 21 || gps || חֲסִי

- وְיִשְׂרָאֵל 11 וְיִשְׂרָאֵל جَامِعًا مَوْعِدًا مَعِ اَعَدَا "مَدِينًا" مَعِ
 مَعْتَقِلُكُم مَعِ حֵשֶׁה "مَعِ מִקְדָּא מַלְא חֲמִיבִיד" 12 אִם אִם אִם
 בְּכִי חִיבִיד מַלְא מַעֲדָא אִם אִם. 14 "מִסֵּף לִי מִזֵּמָה
 חֲסִי 15 לִמָּא מַלְא חֲסִי אִם אִם אִם אִם אִם אִם אִם אִם
 5 חֲסִי חֲסִי חֲסִי 16 אִם אִם אִם אִם אִם אִם אִם אִם
 XIX XIX. 17 "לֹא אֶחָד לִי אֶחָד" מַלְא חֲסִי
 בְּזִמְמָא מִקְדָּא "אִם לֹא חֲסִי חֲסִי" 18 "חֲסִי חֲסִי
 חֲסִי" אִם אִם. מַלְא "לִי חֲסִי חֲסִי" 19 "חֲסִי חֲסִי
 מַלְא חֲסִי" מַלְא "אִם אִם".
 XX 10 יִשְׂרָאֵל בְּזִמְמָא: XX. 8 "בְּזִמְמָא יִשְׂרָאֵל בְּזִמְמָא
 10 "חֲסִי חֲסִי חֲסִי" אִם אִם אִם אִם אִם אִם אִם
 מַלְא מִזֵּמָה חֲסִי 20 "חֲסִי חֲסִי חֲסִי" מַלְא
 XXI מִזֵּמָה יִשְׂרָאֵל חֲסִי. XXI. 8 "לִי חֲסִי חֲסִי
 בְּזִמְמָא" חֲסִי חֲסִי חֲסִי. 4 "חֲסִי חֲסִי חֲסִי
 15 חֲסִי חֲסִי חֲסִי" אִם אִם אִם אִם אִם אִם אִם
 חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי
 חֲסִי. 4 "חֲסִי חֲסִי" מַלְא "חֲסִי חֲסִי" אִם אִם
 חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי חֲסִי
 חֲסִי. 12 "חֲסִי חֲסִי חֲסִי חֲסִי" אִם אִם אִם
 20 חֲסִי חֲסִי חֲסִי חֲסִי. 13 "חֲסִי חֲסִי חֲסִי חֲסִי

a || חֲסִי || al || > מַלְא || 4 || π || מַלְא || gps || מִזֵּמָה || ps || מַלְא: || 2 ||
 חֲסִי חֲסִי 7-8 || g || > מַלְא || 7 || u || 6 || gps || > מַלְא || 6 || gps || אִם || 5 ||
 after || 14 || π || חֲסִי + מַלְא || 13 || gps || π || חֲסִי + מַלְא || 11 || gps || חֲסִי
 + || 15 || π || חֲסִי + מַלְא || au || > מַלְא || s || > מַלְא || gp after || 16 || S || > חֲסִי || p || אִם
 gps || אִם || 20 || אִם || 18 || s || > מַלְא || 17 || g || > מַלְא || s || חֲסִי || 19 ||

- חֲסִיבִילָא¹³ "וְהִשְׁתַּחֲוִיתָ... וְהִתְחַדַּשׁ עֲדֹנָתְךָ יְחִידָא עֲקִילָא" מְרַצִי לֵךְ.
 מַעֲלָא לֵךְ מִן רֵץ מִרְעָא מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 XXIII. מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 אֵלָא חֲסִיבִילָא מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 5 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 10 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 15 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 XXIV. מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 20 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ
 מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ מִן רֵץ

1 || רֵץ || 3 gps מִן רֵץ || 2 gps מִן רֵץ || after מִן רֵץ לֵךְ || S מִן רֵץ || 1
 4 || רֵץ || 9 || π חֲסִיבִילָא מִן רֵץ + לֵךְ || 7 || S > gps מִן רֵץ — מִן רֵץ || 4
 חֲסִיבִילָא || 17 || gps מִן רֵץ || 16 || S > gps || 15 || S > π || 14 || π חֲסִיבִילָא || 9
 Matt. 5:32 || g > מִן || 18 || gu מִן רֵץ || 17 || π מִן רֵץ + מִן רֵץ || π חֲסִיבִילָא ||
 π מִן רֵץ : [מִן רֵץ].

אִתּוֹ מִלִּשְׁמֹרֶת צִיָּוִן. ¹² וְהָיָה אִתּוֹ מִלִּשְׁמֹרֶת צִיָּוִן.

¹³ "לֹא יִהְיֶה לְךָ חֵן בְּעֵינֵי הָעָם" וְלֹא יִהְיֶה לְךָ חֵן

בְּעֵינֵי הָעָם. ¹⁸ "וְאִתְּכֶם צִיָּוִן" עֲזָרָה לְךָ וְעִמְּךָ

XXVI. ² "וְהָיָה עִמְּךָ" וְעִמְּךָ עִמְּךָ

5 צִיָּוִן" מִלִּשְׁמֹרֶת צִיָּוִן. ⁶ "לֹא יִהְיֶה לְךָ חֵן בְּעֵינֵי הָעָם"

מִלִּשְׁמֹרֶת צִיָּוִן. ¹⁰ "וְהָיָה עִמְּךָ"

מִלִּשְׁמֹרֶת צִיָּוִן.

וְהָיָה עִמְּךָ: ¹⁴ "לֹא יִהְיֶה לְךָ חֵן בְּעֵינֵי הָעָם"

וְהָיָה עִמְּךָ. ¹⁸ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

10 חֵן בְּעֵינֵי הָעָם. וְהָיָה עִמְּךָ מִלִּשְׁמֹרֶת צִיָּוִן.

XXVII. ⁴ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

לֹא יִהְיֶה לְךָ חֵן בְּעֵינֵי הָעָם. ⁶ וְהָיָה

לְךָ חֵן בְּעֵינֵי הָעָם. ¹⁸ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

וְהָיָה עִמְּךָ. ¹⁴ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

15 חֵן בְּעֵינֵי הָעָם. וְהָיָה עִמְּךָ מִלִּשְׁמֹרֶת צִיָּוִן.

וְהָיָה עִמְּךָ. ¹⁸ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

וְהָיָה עִמְּךָ. ¹⁴ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

וְהָיָה עִמְּךָ. ¹⁸ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

וְהָיָה עִמְּךָ. ¹⁴ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

20 חֵן בְּעֵינֵי הָעָם. וְהָיָה עִמְּךָ מִלִּשְׁמֹרֶת צִיָּוִן.

XXVIII. ⁵ "וְהָיָה עִמְּךָ" וְהָיָה עִמְּךָ

g > מִלִּשְׁמֹרֶת צִיָּוִן 6 || a מִלִּשְׁמֹרֶת צִיָּוִן 4 || s מִלִּשְׁמֹרֶת צִיָּוִן 1

al > חֵן בְּעֵינֵי הָעָם 12 || 8 || g מִלִּשְׁמֹרֶת צִיָּוִן + [עִמְּךָ] מִלִּשְׁמֹרֶת צִיָּוִן 7

s > עִמְּךָ 15 || g > אִתּוֹ 14 || 1 > חֵן בְּעֵינֵי הָעָם 13 || gps אִתּוֹ [אִתּוֹ]

a. וְהָיָה עִמְּךָ 20 || gps עִמְּךָ 16 || gps עִמְּךָ 15-16

s مَحْبُوزَةٌ || gps حَبْزَةٌ || S 6 || $> حَبْزًا$ || S 5 || $> S$ 20 حَتْلًا || p 1 مَحْبُوزًا ||
 إِذْ لَمْ يَحْزُمْ || s 11 || $> سَوْسَمَةٌ$ — o 10 || a 9 دَسَفٌ || gp 7 مَحْبُوزَةٌ || a 1 مَحْبُوزَةٌ ||
 1 || بُنْصِمِر S بُنْصِمِر a بُنْصِمِر || a 17 || $> مَحْبُوزًا$ || 1 اَنْدِ || gp 14 صَحَّ || gps 12 ||
 π $> S$ 20 مَحْبُوزَةٌ || gps $> S$ 20 and S 20 مَحْبُوزَةٌ || 19

٢٠ حے مے سُنِیَہ اے لکھجے مے ہدایا دینی " تہ می ایم ہدایا مکمل
سما بخشہ: XXXIII. "میں نے سمجھا کہ وہ

after 8 π > 7 S > 4 s > 2 gps > 1
gp > مصطفيٰ s > مصطفيٰ ممتا gp > مصصا gs > ٢٤٥٦ 9 gps > ١٥
gps > 20 13 Ss > ١٢ g > ١٠ a > ١٠ gu > 10 gps > ١١
مصصا > 16 S > ١٥ gps > اسما after > 14 s > ١٠ gp > ١٥
gps > ١٦ S > ١٧ s > ١٦ s > ١٦ gp

TRANSLATION.

Now follows the book of the repetition of the law, the fifth book of the Pentateuch; twenty chapters.—Introduction. So says the title: he repeats in this book all that is contained in the second, third and fourth books, and this is for four reasons. First, that also the second generation as well as the first generation may hear the law from his mouth. Second, that they may easily, and in short see the beauty of the acts of God and their own wickedness; and on that account, he comprehended all together in the one Song of praise, "Hear, O heaven, and I will speak." Third, that he may show the evil of the sins of the Hebrews, therefore on that account must he repeat his teaching. Fourth, that he may teach the prophets who came after him, that they may not grieve to repeat the admonition to a hard-necked people.

- I Chapter one. I. ¹"These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite the Red sea between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab," *i. e.*, It is maintained that this book also is written by Moses and no other has abridged his teaching. ³"And it happened in the fortieth year," *i. e.*, In the same year that he died, he said this. ⁴"Moses began to declare this law," *i. e.*, He made it, that it might be easy to repeat. ⁷"In the hills, and in the valley," *i. e.*, The hollow of the mountain. Greek: καὶ (εἰς) πεδίον. ⁴⁴"And chased you, as bees driven out by smoke," *i. e.*, Which sting those who drive the bees out of their homes by smoke. II. ¹"And we went around mount (Seir)" *rēš* with *rebāšā* (רֶבְשָׁא).

- Chapter two. ⁵"(Not) so much as a foot's breadth." Greek: βῆμα πῶδος. ⁶"Buy food from them," *bēth* with *rebāšā* as imperative (رَبِّد). ⁸"From Elath." ¹¹"But the Moabites call them Emims," *i. e.*, Giants. Greek: Ὀμμυεῖν. ¹²"The Horites also dwelt in Seir." ²⁰"And the Ammonites call them Zamzummims," *i. e.*, (?) constant (is a meaning of the word). ²³"And the Avites who dwelt in Hazerim as far as Azzah." Greek: ἱὼς Γάλγης. "The Caphtorites who came from Cappadocia." ²⁶"The wilderness of Kedemoth. III. ⁹"The Sidonians" Greek: οἱ Φοίνικες "call Hermon, Sirion." ¹⁰"As far as Salchah," *kāf* with *qušājā* (سُخَا). "His bed was a bed of iron," *i. e.*, of Og. "It is in Rabbath of the children of Ammon." Greek: ἐν τῇ ἀκρᾷ τῶν νῆδων Ἀμμὼν, *i. e.*, When Og had subdued the Ammonites he occupied the stronghold and erected his bed in it. "Nine cubits was its length, and four cubits its breadth, according the cubit of a giant," *i. e.*, The strength of Og is from this apparent. ¹³"And all the region of Argob" with the elision of the letter *ālaf* (أَلَف) and *zeqāfa* *rēš*.

- Chapter three: ¹⁷"Geshur and Maachath . . . ¹⁷Ashdoth and Pisgah," *i. e.*, a quarry. IV. ¹⁰"Lift not your eyes to heaven, or do not look at the sun, or the moon, or the stars, even all the host of heaven, and do not err, do not worship them, and do not serve those whom the Lord

your God has divided," pē with petāḥā (פֶּתַח), Greek: ἀπένειμε with vowelless pē (פֶּ), "into all nations under the heaven," *i. e.*, because the heathen have not understood that one must honor the creator more than the thing created; as Paul said (Rom. 1:28), "God gave them over to a reprobate mind"; for he did not with force compel the free will to honor him. ²⁰ "And brought you out of the iron furnace, even out of Egypt," *i. e.*, out of great affliction. ²⁴ "For the Lord your God is a consuming fire, even a jealous God." ²⁸ "You shall utterly be destroyed," mīm with ḥebāṣā (חֲבָצָה). ³⁰ "And when all these things have come upon you." Greek: καὶ εὐρήσουσί σε πάντες οἱ λόγοι οὗτοι.

Chapter four: ⁴³ "Bezer . . . Ramoth in Gilead . . . Golan," *i. e.*, These are three cities of refuge beyond the Jordan, and the three others are in the land of Canaan. V. ²¹ "Neither shall you covet your neighbour's wife," *i. e.*, he commanded, not to remove the lust which is implanted by nature, and which burns in men, but that one should not execute it in fact and not increase it through provoking thoughts. ³¹ "To possess it," mīm with ḥebāṣā (חֲבָצָה).

Chapter five: VI. ¹³ "Fear the Lord your God, and honor him, and swear by his name," *i. e.*, he does not incite to swear, but only when one is compelled (may he swear); but he may not swear by other gods. VII. ¹ "Cut down their groves," *i. e.*, break to pieces the gods, the work of their hands. ²² "Do not consume them at once, lest the beasts of the field increase against you," *i. e.*, that they may need the help of God continually, he does not immediately destroy their enemies; then he would be able to destroy the wild beast. VIII. ²⁴ "Behold, these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart," *i. e.*, Not as if he did not know that, but that he might show the future generations their evil transgressions. ³ "That he might show you that man does not live by bread only, but man lives by everything which the mouth of the Lord produces," *i. e.*, They live by his nod. ⁴ "Your clothing was not destroyed upon you, neither were your feet bare, these forty years. Greek: οὐκ ἐτυλώθησαν, *i. e.*, you lacked neither clothing nor shoes during this whole space of time. □'

Chapter six: ⁹ "A land, the stones of which are iron," *i. e.*, from the stones of it, iron is melted. "And out of the hills of which you may dig brass." Greek: μεταλλεύσεις χαλκόν. IX. ¹⁷ "And I broke them (the tablets) before your eyes," tau with rebāṣā (רִבְצָה). ²¹ "And I ground it (the calf) very small," qōf with rebāṣā (רִבְצָה). "And I cast its dust."

Chapter seven: X. ⁶ "And the children of Israel journeyed from Beeroth of the children of Iaakan to Mosera: there Aaron died." XI. ²⁸ "To their horses, and to their chariots, and to their charioteers," rēš with zeqāfā and vowelless aspirated kāf (רִשְׁמָה). ²⁸ "And if you turn aside from the way," tau with rebāṣā (רִבְצָה). ²⁹ "Lay the blessing upon mount Gerizim," *i. e.*, where the Lord has chosen a

sanctuary for himself, "And the curses upon mount Ebal," *i. e.*, where the idols are.

- XII Chapter *eight*: XII. ⁹"For you have not yet come," *mim* with *petāḥā* (פֶּתַח). ¹³"Take heed to yourself that you offer not your burnt offerings in every place where you will," *i. e.*, but only in Jerusalem. ¹⁶"The unclean and the clean eat together," *i. e.*, he calls in this place, impure, the faulty which is not fit for offering, "as for example, the roebuck, and the deer," *i. e.*, these are eaten but not offered, although they are not faulty. ¹⁹"Take heed to yourselves that you do not forsake the Levite so long as you live upon the earth," *i. e.*, you shall not neglect him. ²⁰"When the Lord your God shall have enlarged your border," *rēs* with *petāḥā* (פֶּתַח). XIII. ¹"And when a prophet shall rise among you," *i. e.*, a false prophet, "or a dreamer of dreams, and gives you a sign or a wonder," *i. e.*, listen not to him, when he takes you after many gods, for such a one cannot give a sure sign, but rather is it a diabolical deception. ⁸"You shall not agree with him, nor hear him," *i. e.*, you shall not receive his persuasion. *לְהִסָּדֵק* with *ṭēth* and Greek *pē*, that is construed *לְהִסָּדֵק*, then is one in agreement with the other. From that comes *πείσῃς*, and *לְהִסָּדֵק* with *tau* and aspirated *pē* is construed *לְהִסָּדֵק*, one is persuaded and receives his persuasion.

- Chapter *nine*: ¹⁴"Inquire, and make search, and ask carefully," *i. e.*, you shall not speak a hasty opinion. ¹⁸"Strike down with the edge of the sword," *i. e.*, kill with the sword and dagger, "destroy it utterly," *i. e.*, tear down the buildings. XIV. ¹"Do not gesture wildly," *i. e.*, do not be like a wild ass. Greek: οὐ φοβήσεσθε. Aquila, Symmachus, Theodotion: οὐ κατατεμείσθε. ⁵"*בַּעַל*," *i. e.*, a wild ox, "*בַּעַל*" it is greater than the elephant and has horns, and the lion is afraid of it. "*בַּעַל*" it is similar to a large gazelle and has one horn. The Greek calls it *καμηλοπάρδαλις*, "*בַּעַל*," it is a wild sheep, "*בַּעַל*," *i. e.*, a wild goat. ⁷"Those whose feet are cloven." Greek: (ἀπὸ τῶν) ὀνυχιστῶν *ὀνυχιστῆρας*. XV. ¹"You shall not harden your heart," *ḥ* with *petāḥā* (פֶּתַח), the Nestorians *tau* with *petāḥā*. ¹⁷"Take an awl, and bore it through his ear upon the door, and he shall be your slave forever," *i. e.*, if he does not wish to go free in the seventh year. ²¹"If it is lame or blind," with vowelless *ḥēt* and *ḥ* (חַלֵּשׁ, חַלֵּשׁ).

- XVI Chapter *ten*: XVI. ²"Kill the passover to the Lord your God from the flock and the herd," *i. e.*, a lamb, but not an ox shall be killed at the passover, perhaps yet he permitted an ox as ordinary food at the passover, and it is from that known that he said "cook and eat," and it is clear that the sacrifice of the passover is roasted and not boiled. ⁵"You may not sacrifice the passover within any of your cities which the Lord your God gives you: ⁸But at the place in which the Lord your God shall choose to place his name," *i. e.*, Since that time, the Jews could offer their sacrifice only in Jerusalem. ⁹"When you begin to put the sickle to the corn." Greek: ἀρξαμένου σου δρέπανον ἐπ' ἀμητόν.

"Do not plant for yourself sprouts of any trees by the side of the altar of the Lord your God," *i. e.*, do not be like the heathen who sacrifice under trees to the demons. XVII. ⁷"The hand of the witnesses shall be first raised against him to put him to death," *i. e.*, that they take upon themselves his sins if they have witnessed falsely. ¹⁵"Set over you a king only such as the Lord your God shall choose," *i. e.*, when you have not a prophet or a judge fit to rule over you. Therefore truly those have acted unjustly, who with Samuel desired a king, that he might rule them, as with other people (the custom is). And likewise to console him, God said "they have not rejected you, but me, that I may not rule over them" (1 Sam. 8:7). ¹⁸"And when he shall sit upon the throne of his kingdom, that he shall write him a copy of this law in a book." Greek: τὸ δευτερονόμιον, *i. e.*, because he can retain that book concise and convenient to be a reminder.

XVII

Chapter eleven: XVIII. ³"And he shall give to the priest the shoulder parts and the two jaws, and the stomach," with vowelless 'e and petāḥa nūn and ḥebāṣa wau (ܡܠܚܡܝܬܐ), the Nestorians 'e with petāḥa, *i. e.*, the breast. ⁴"And the first of the fleece of your sheep, give him," gāmal with rebāṣa (ܪܒܥܐ). ⁸"Beside his sale by the fathers," zain with rebāṣa (ܪܒܥܐ). ¹⁰"There shall not be found among you any one who makes his son or his daughter to pass through the fire, *i. e.*, as the heathen do, "or that uses divination, or who causes the eyes to close," mīm with petāḥa and ḥēt with rebāṣa (ܡܝܡܐ), "or an enchanter, or a witch,"¹¹ or a charmer, or one who asks a consulter of the dead." Greek: γαστρίμυθος, "or a wizard, or a necromancer," *i. e.*, As Saul who wished to learn from Samuel after he was dead. ¹⁶"The Lord your God will give you a prophet from among you, of your brethren, like me; to him you shall hearken," *i. e.*, corporally, he indicates Joshua the son of Nun, and spiritually our Lord. XIX. ¹⁴"You shall not alter the old border line, which formerly your fathers have laid out," *i. e.*, you shall not transgress against the law. ¹⁶"And when he testifies against him unjustly," nūn with petāḥa (ܢܫܐ), Greek: καταστή... καταλέγων. ¹⁹"Remove the evil from among you." Greek: ἐξαλείψετε.

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Chapter twelve: XX. ²"Whoever is fearful and fainthearted" . . . ¹⁹"for the tree of the field is not," with the pronunciation of ḥē (ܠܥܝܢ), "like a man who flees from you in time of need." . . . ²⁰"And build bulwarks against the city." Greek: καὶ οἰκοδομήσεις χαρακώσιν ἐπὶ τὴν πόλιν. XXI. ³"The elders of that city shall bring in an heifer," gāmal with rebāṣa and tau with quṣāja (ܩܘܨܝܬܐ), ⁴"and the elders of that city shall take away the heifer unto a rough valley," bēth with petāḥa and jōdh with zeqāfa (ܙܥܩܦܐ), the Nestorians bēth with zeqāfa and vowelless jōdh as in ḥūmā rightly. Greek: εἰς φάραγγα τραχεῖαν, "and shall kill it." Greek: καὶ νευροκοπήσουσι, *i. e.*, this means, that as that heifer has not plowed, and as this earth has not been plowed, so have

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they also not murdered. ¹³“And she shall shave her head, and pare her nails,” *i. e.*, that means, that he has already cleansed himself of the dead statutes of the heathen, ¹⁴“and she shall bewail her father and her mother a full month, and then first go in unto her,” *i. e.*, that means, one shall not too quickly trust the heathen. ¹⁵“If a man have two wives, one beloved and another hated,” with vowelless *rēš* and *sem-kath* (רֵשׁ, סֵמְכָת), ¹⁶“He may not make the son of the beloved first-born, ¹⁷but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion,” *i. e.*, In our days, the laws allow all equally born sons to receive inheritance. ¹⁸“If a man have a stubborn and rebellious son.” Greek: ἀπειθὴς καὶ ἐρεθιστὴς. ²²“His body shall not remain all night upon the wood, but bury him upon the same day; for he who has cursed God shall be hanged.” Greek, wrong: ὅτι κακατη-ραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου; Hebrew: קָלַל אֱלֹהִים תָּלָהוּ, namely, because it is a disgrace of God to one who hangs upon wood, *i. e.*, Every one who sees him says, he has disgraced God and he has not kept his law, and he says, if God had known that this would be his end, he would not have created him, and if he had truly known it, then would he have had pleasure in evil. XXII. ⁵“The woman shall not wear men’s clothes, neither shall a man put on woman’s clothes,” *i. e.*, as the heathen do at their feasts. ⁶“And the mother bird set upon the young or upon the eggs,” that is the ovum, *qōf* with *petāḥā* and both *pē* with *rukākā* (מַעַכָּא). ⁷“But let the mother bird go, and take the young for yourself,” *i. e.*, Therefore the doctors do not make a mistake in caring for the pregnant, who would die with their children, if they try to let the child die that the mother may live.

XXII

Chapter *thirteen*: ⁸“Make a battlement upon your roof, that no one fall down from it and blood-guilt come upon your house,” *i. e.*, This command censures openly the fatalists. ¹⁰“Do not plow with an ox and an ass together,” *i. e.*, that the strong may not oppress the weak. ¹³“And if (any one) hate her, ¹⁴and gives occasion to speak against her,” *nûn* with *rebāṣā* (רִבְעָא); with vowelless *nûn* from גָּמַל with *zeqāfā*, is derived from *ḥēḡ*, and not from *ḥēḡ*, which with *petāḥā* is derived from *ḥēḡ*. XXIII. ²“A bastard shall not enter the congregation of the Lord, even to his tenth generation.” Greek: οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου; Symmachus: μαμζήρ (מַמְזֵהָר), *i. e.*, Not because he commits offense, but because the offenders would be put to shame, and they would be regarded as offenders. ³“An Ammonite or Moabite shall not enter the congregation of the Lord, even to their tenth generation shall they not enter . . . forever,” *i. e.*, from this it is clear that “forever” (the A. and M. shall be excluded). Not in all places in the Holy Writings is no end indicated. ⁴“And because they hired against you Balaam, the son of Beor of Pethor . . . to curse you.” ⁶“You shall not covet their peace nor their prosperity,” *bēth* with *petāḥā* (בְּתָחָא). ¹⁰“He who is not pure because of a pollution at

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night." Greek: ἐκ ῥύσεως. ¹⁸ "When you sit by the water of your feet, then dig with a shovel and cover your excrement." Greek: τὴν ἀσχημοσύνην σου; Symmachus: τὸν ῥύπον σου. ¹⁹ "Do not bring the hire of a whore, or the price of a dog, into the house of the Lord your God for any vow," i. e., because it is vowed. ²⁰ "Lend to a stranger, for a higher rate of interest, but to your brother do not lend for usury," i. e., because our uprightness is better than their uprightness, our laws forbid one to take interest from a stranger. XXIV. "It is not permitted the former husband to return and to take her home," i. e., That is what our Lord said, whoever takes a divorced wife, commits adultery" (Matt. 5:32). But the Arabians act contrary to this law, for he who has divorced his wife cannot return to take her, unless she has been married to another, who has had connection with her, and then divorced her. And we find in an old writing of the heathen, that also the lawgiver Solon has given this definition: "A man may protect himself before every shame and may hinder the separation and endure his wife."

XXIV

Chapter fourteen: ⁸ "Do not take the lower or the upper millstone in pledge," i. e., نَسْبَا that is the lower stone with the foundation and wood, and نَسْبَا that is only the upper stone. ¹⁰ "When a neighbor is indebted to you," with vowelless nûn (نَسْبَا). ¹⁵ "On his day give him his hire," i. e., on that very day. ¹⁶ "The fathers shall not die for their sons, neither shall the children die for their fathers, but every man shall die for his own sins," i. e., Therefore the words "I visit the iniquity of the fathers upon the children to the third and fourth generation" are only spoken to frighten them. ²⁰ "When you have clubbed your olive tree, do not look behind you," i. e., مَعْلَا is derived from مَعْلَا, the Nestorians مَعْلَا with nûn. XXV. ³ "Lest, if they have given more blows than these," gâmal with rukâka and dâlâth with qušâja (قُشَايَا), i. e., more than forty, "your brother should seem contemptuous to you," with vowelless qôf (قُشَايَا), Greek: ἀσχημονήσει. ⁴ "Do not muzzle the ox when he treads out the corn," Greek: ἀλωῶντα. ⁵ "But her husband's brother," bêth with qušâja (مُضْعِفَا), "shall take her home." ⁶ "And the firstborn which she shall bear, shall be named after the name of his dead brother," i. e., He is the lawful son of him who died, and the natural son of him who begat him. ⁹ "Then shall his brother's wife," bêth with rukâka (مُجْعِدَا), "come unto him and take his shoe from his foot," i. e., she is like a shoe to me, which is at first humble upon me and then exalted, "and she will spit in his face," i. e., she will despise him as he has despised her. ¹¹ "And whenever she stretches out her hand and takes him by the secret parts," ¹² then cut off her hand." Greek: (καὶ ἐπιλάβηται) τῶν διδύμων αὐτοῦ. ¹³ "You shalt not have in your pocket various weights," i. e., that you may not buy with the large and sell with the small. ¹⁸ "When he comes against you with a sword," alaf with rebâša and rêš with petâša (رَبْشَا), and kills

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every one of you who has remained behind," tau with petāḥā (עֲדֵיכֶם).

XXVI XXVI. ²"And put it in a basket." Greek: εἰς κάρταλλον. ³"My father was taken to Syria, and he went down to Egypt." Greek: Συρίαν ἀπέλιπεν ὁ πατήρ μου καὶ κατέβη εἰς Αἴγυπτον. ¹⁰"And set it before the Lord," mim with rebāṣā (רִבְצָה).

Chapter *fifteen*: ¹"I have not desired it when I was unclean," with vowelless tēth and mim with petāḥā (עֲדֵיכֶם), *i. e.*, the holy things from the house (v. 13), "nor have I placed it before the dead," *i. e.*, as the heathen place food before the dead. XXVII. ⁴"As soon as you have crossed the Jordan, set up these stones, which I command you this day upon mount Ebal, and paint them over with chalk, ⁵and there build an altar to the Lord your God," *i. e.*, Some say that the copy (?) of the Samaritans (the temple of the Samaritans?) has been upon mount Garizim. For shortly before, had God commanded that blessings should be spoken upon mount Garizim, and curses upon mount Ebal. But how could he command that a temple should be built to him in the place of cursing? We maintain that curses, but not blessings, must be expiated, And also Joshua the son of Nun built an altar upon mount Ebal, when he had destroyed Ai, as the sixth chapter of his book relates. ¹⁵"Cursed is the man who makes any graven or molten image . . . the work of the hands of the craftsman, and puts it in a secret place," with vowelless aspirated tau (עֲדֵיכֶם), as the bēth in עֲדֵיכֶם and the kāf in עֲדֵיכֶם; XXVIII Greek: ἐν ἀποκρούφῃ. XXVIII. ⁶"Blessed is your basket and your kneading-trough." Greek: εὐλογημένοι αἱ ἀποθήκαί σου καὶ τὰ ἐγκαταλείμματά σου. ⁷"They shall come out against you one way, and flee before you seven ways," *i. e.*, their unity shall be destroyed. ¹²"And he will give rain to your land in his season," *i. e.*, useful but not injurious rain. ¹³"And the Lord shall make you the head, and not the tail," with vowelless bēth (עֲדֵיכֶם).

Chapter *sixteen*: ²⁴"The Lord shall make the rain of your land mud," ālaf with petāḥā and vowelless aspirated bēth (עֲדֵיכֶם); Greek: κονιορτόν. ²⁶"And your carcass shall be food for the fowls of the air, and for the beasts of the earth, and no man shall scare them away," kāf with qušāja (עֲדֵיכֶם). ²⁷"The Lord will strike you with the botch of Egypt," *i. e.*, As the Egyptians have afflicted you so shall the Assyrians afflict you, "and with the boils," that is a burning boil (?), "and with the scab," bēth with rukākā (עֲדֵיכֶם), "and with the consumption," bēth with qušāja (עֲדֵיכֶם). ²⁸"The Lord shall strike you with madness, and blindness, and dullness of mind." Greek: παραπληξία καὶ ὁρασίη καὶ ἐκστάσει διανοίας. ³⁰"You shall plant a vineyard, but shall not press its grapes." Greek: φυτεύσεις καὶ οὐ μὴ τρυγήσεις αὐτόν. ³¹"Your ass shall be violently taken away from you, and shall not be restored to you," pē with petāḥā (עֲדֵיכֶם). ³²"You are sad on their account all the day long, but you can do nothing for them," *i. e.*, that you buy back your exiled sons and daughters. ⁴⁰"For your olive shall cast its fruit,"

tau with qušāḵa (קִשְׁאָח). ⁴⁸“And he shall put a yoke,” Greek: κλοιόν, “of iron upon your neck.” ⁵⁰“A nation of fierce countenance.” Greek: δυνάμεις (προσώπων). ⁵⁶“The tenderest and most delicate woman among you,” that (מַחֲבֵלָה) is derived from מַחֲבֵל. ⁵⁷“And her afterbirth which comes from her womb.” Greek: διὰ τῶν μηρῶν αὐτῆς, *i. e.*, she shall eat it when she is hungry. ⁵⁹“Great and long plagues,” Symmachus: καὶ ἐπιμόνους.

Chapter *seventeen*: ⁵⁵“A trembling heart,” Greek: ἀθυμοῦσαν, “and failing of eyes,” Greek: ἐκλείποντας ὀφθαλμούς, “and sorrow of mind,” Greek: καὶ τηκομένην ψυχὴν. ⁵⁸“And the Lord shall bring you into Egypt again with ships,” *i. e.*, because you have no army, to walk upon the dry land when you flee. XXIX. ¹¹“From the hewer of your wood to the drawer of your water,” *i. e.*, to the lowest among you. ¹⁸“There shall not be among you a root which bears poison and bitterness,” gāmal with rebāṣā and both dālath with qušāḵa (קִשְׁאָח), Greek: πικρὰ. ¹⁹“And whoever has heard the words of this curse,” the second mīm written with zeqāfa as singular (מַחֲבֵלָה), Greek: τῆς ἀρῆς ταύτης. “He will add drunkenness to thirst,” with vowelless wau (וְשָׂכַר), *i. e.*, he will satisfy his soul with lust; וְשָׂכַר with quiescent wau, *i. e.*, the satisfaction of an intoxicating drink, and וְשָׂכַר wau with zeqāfa that means the drunkenness which follows the satiety. ²²“And no grass grows upon it,” semkath with rebāṣā and bēth with qušāḵa (קִשְׁאָח), Greek: χλωρόν, Symmachus: χόριον. ²³“Like Admah, and Zeboim, which the Lord overthrew,” pē with petāḥā (פֶּתַח). ²⁶“The gods whom they knew not, and who have not communicated with them,” pē and lāmāḏ with petāḥā (פֶּתַח). ²⁹“The hidden things of our God, but revealed to us and to our sons forever.” XXX. ⁶“That he may let you live,” לִימֵר this form is preferable to לִימֵר.

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Chapter *eighteen*: ¹¹“For this commandment which I command you this day, is not hidden from you,” with the pronunciation of hē (הֵ), Greek: οὐχ ὑπέρογκός ἐστιν ἀπὸ σοῦ, Aquila: οὐ τεθαναστωμένη, “neither is it high for you.” ¹²It is not in heaven, that you should say, Who shall go up for us to heaven, to bring it to us,” nūn with petāḥā and semkath with rebāṣā (נֶפֶשׁ), ¹³“neither is it beyond the sea,” with the pronunciation of hē (הֵ), “that you should say, Who shall go,” nūn with rebāṣā (נֶפֶשׁ), “over the sea for us, and bring it to us.” ¹⁶“I call heaven and earth to witness this day against you, also life and death,” *i. e.*, which continue forever. XXXI. ¹⁰“At the time of the year of release, in the feast of tabernacles,” *i. e.*, At this time he commands that the law should be read to all the people. ¹⁷“Because God is not among us, all these evils have come upon me,” ‘ē with zeqāfa (עָ). ²¹“When many evils come upon them,” mīm with petāḥā and ṭēth with ḥebāṣā (תְּחִיבָה), “for I know their thoughts.” Greek:

XXXI

τὴν πονηρίαν αὐτῶν; Symmachus: τὸ πλάσμα αὐτῶν; Theodotion: τὸ σπέρμα αὐτῶν.

XXXII Chapter nineteen: XXXII. ¹“Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth,” *i. e.*, The two extremes of this Universe he calls to witness. ²“My teaching shall pour down like rain, my word shall fall like dew,” *mim* with *petāḥā* (مَطَرٌ), *i. e.*, upon the soil of the heart. ³“God is truth and not unjust,” with the pronunciation of *hē* (הֵ). ⁴“They have corrupted,” *i. e.*, themselves through idolatry, “and the sons of evil are not his,” *i. e.*, they are not worthy to be his sons. Greek: *ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά*; Aquila: *διέφθειραν αὐτῷ οὐχ υἱὸν αὐτοῦ*; Symmachus: *διέφθειραν πρὸς αὐτὸν οὐχ υἱὸν αὐτοῦ τὸ συνόλον*. ⁵“When the most High divided his people,” Greek: *ἔθνη*, “and when he separated the sons of men,” *i. e.*, as he confused the language in Babylon, “establish the borders of the people according to the number of the children of Israel.” Greek: *κατὰ ἀριθμὸν ἀγγέλων θεοῦ*, *i. e.*, he appointed an angel for every nation to guide it, and even for every person. ¹²“The Lord alone did lead him,” *beth* with *qušāḥā* (שָׁחַ), ¹³“He caused it to suck honey out of the rock, and oil out of the stone,” *i. e.*, out of the rocks of the mountains of Palestine; and he prophesied what good and evil would come upon it. ¹⁴“With the marrow and fat of wheat,” *i. e.*, with wheat flour. ¹⁵“But Israel,” Greek: *ὁ ἀγαπημένος*, “became fat, and kicked, it became fat and strong,” *qof* with *rebāṣā* (رَبَّصَ). ¹⁶“It provoked his jealousy through strange,” *i. e.*, through the gods (idols). ¹⁷“They sacrificed to devils, who were not God,” with the pronunciation of *hē* (הֵ). ²¹“And I will arouse their jealousy through those who are not a people,” *i. e.*, through the Assyrians, Babylonians, Egyptians, and Greeks. ²⁵“The sword without, and terror within, shall snatch away.” ²⁷“If the anger of the enemy were not fierce.” Aquila: *εἰ μὴ παροργισμός*. ²⁸“Because it is a nation whose mind is corrupted,” *beth* with *qušāḥā* (אָחַב), *i. e.*, The enemy of my people is imprudent and does not know that I have given him power over it, and not his own power. ³²“And from the plant of Gomorrah,” *šīn* and *tau* with *rebāṣā* and the second *tau* with *qušāḥā* (שָׁחַ). ³³“And the head of the injurious serpent,” *tau* with *rukākā* (רָכַ), Greek: *(θυμός) ἀσπίδων ἀνίας*, *i. e.*, a creature which is like a turtle. ³⁴“And I will recompense their enemy,” *i. e.*, I will destroy them. ³⁵“And he spake to him: “Ascend this mountain of the Hebrews, up mount Nebo,” *i. e.*, where he died.

XXXIII Chapter twenty: XXXIII. ²“The Lord came from Sinai, and he appeared to us from Seir, he revealed himself from mount Paran,” *i. e.*, these are one and the same mountain, and the names vary according to its parts, and Horeb is also a deserted part of Sinai. ³“And he gave them (the law) . . . and he loved the peoples,” *ālaf* with *petāḥā* (אָחַב). ⁵“And there shall be a king in Israel,” *i. e.*, the heavenly Messiah.

"Let Reuben live, and not die," *i. e.*, may his sins be forgiven because he repented and that means this, "Moses gave life to the dead Reuben."
⁷"Hear, Lord, the voice of Judah," *i. e.*, Reuben alone was blessed, according to the natural order of the first born, but the others according to their deserts, therefore was Reuben placed at their head. Moses did not bless Simeon, for he had not yet repented and become penitent for his sins, as he chiefly had incited the murder of Joseph. A chief of the tribe was also Simri the fornicator (Num. 25:14). Also he had incited Levi to the murder of the sons of Sichem on account of one who had sinned (Gen. 34). ⁸"And to Levi he said: Your perfection and your light belong to a pious man," *i. e.*, It is namely a reference to the revelations which were given to the high priest. ⁹"Whoever speaks of his father and of his mother, I have not seen him," *i. e.*, He troubled himself not for his relations when they fornicated with the daughters of Midian. ¹²"And he dwells between his shoulders," *i. e.*, the Lord, while Jerusalem is the inheritance of the sons of Benjamin. ¹³"And from the deep which crouches." Greek: (ἀπὸ) ἀβύσσων πηγῶν κάτωθεν. ¹⁴"And from the fruit conceived by the sun," Greek: καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν, "and from the fruit which is conceived by the moon." Greek: καὶ ἀπὸ συνόδων μηνῶν. ¹⁵"Rejoice, Zebulun, in your going out," *i. e.*, When you go in your merchant's store by the harbor which is by the sea, "and, Issachar, in your tents," *i. e.*, upon mount Zion. ¹⁹"For they suck the abundance (of the seas)," nûn with rebâšâ (رَبَاشَا), Greek: θηλάσει σε, "and ships which are hidden in the sand," *i. e.*, namely, because they are heavy and sink on account of the abundance of wealth which is found in them. Symmachus: ἀποθήκας κεκρυμμένας ἄμμου. ²⁰"And crushes the arm with the head," *i. e.*, Gad defeated the army which was with Sihon. ²¹"Because a part of the lawgiver is concealed there," *i. e.*, Moses is buried there. ²²"Dan is a lion's whelp, which sucks of Matnîn," *i. e.*, namely, through the hero Samson. ²³"Naphtali is satisfied according to his wish," *i. e.*, He is full of possessions, as he wished. ²⁴"And he dips his foot in oil," *i. e.*, that is namely a reference to the wealth of his land. ²⁵"Also the heavens drop dew." Greek: καὶ ὁ οὐρανός σοι συννεφῆς δρόσφ. ²⁶"And your enemies shall lie to you," *i. e.*, because the rich as well as the poor shall deceive you on account of your fright, as the Gibeonites did. XXXIV. ⁶"And he buried him in a valley in the land of Moab," XXXIV namely, the angels, "but no man knew of his sepulchre." Greek: τὴν τελευτὴν αὐτοῦ, "unto this day." ⁷"His eye was not dim, nor his cheeks wrinkled," *i. e.*, because they beamed with divine brilliancy. ⁸"And the days of weeping and mourning for Moses were ended," with vowelless šîn (שֵׁן), *i. e.*, thirty days. ¹⁰"And there arose not a prophet since in Israel like Moses," *i. e.*, it is probable that Joshua the son of Nun wrote these last words.

The repetition of the law is completed, the fifth book of Law from the book הַשְּׁמִינִי תְּנָח. Thank God, who has given strength and help.

A GRAMMAR OF THE ARAMAIC IDIOM CONTAINED IN THE BABYLONIAN TALMUD.¹

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III. MORPHOLOGY.²

THE VERB.

IN GENERAL.—§ 187. The law of triconsonantality is carried out more consequently in our idiom than in the cognate languages. There is properly no quadriconsonantal verb in it. Almost all the quadriconsonantals can be easily reduced to a tri-consonantal + a formative element; or to the reduplication of a biconsonantal theme. The few pluriconsonantals that cannot be so reduced are either denominatives or foreign words.

IN PARTICULAR.—*Verbal Stems*.—§ 188. a) The subjoined table at the end gives a survey of all the conjugations or verb-stems found in the Babylonian Talmud together with the number of the occurrences of every stem. From this table will be evident that the stems that have proper life in our idiom are only five: Qal, Pa'el, Aph'el, Ithp'el and Ithpa'al.

b) Beside the stems enumerated, a few examples of Haph'el, Hithp'el, Hithpa'al and Niph'al are found, which are all taken from the Palestinian. Thus, לְהַחֲסֵבָא Yeb. 107 b, Gitt. 85 b; לְהַחֲעֵנָא Taan. 17 b, Men. 65 a; תִּלְקֹתָ Keth. 52 b.³ For Haph'el cf. "Rare Conjugations."

§ 189. A few examples of the passive stems occur only in the participle. Thus, Pu'al: מְשֻׁמָּת *put under ban*, Sabb. 67 a; מְהִינָנָא [Targ. מְהִינָנָא] *becoming*, eds. Taan. 22 b; מְאַחֲרִי *post dated*, B. B. 171 b; מְכֻעֵרִי *ugly*, Keth. 60 b; מְבוּשָׁלָתָא *boiled*, Ber. 44 b.—Pölal: מְעֻפָּה *folded*, Hull. 51 b.—Pulpal: מְגֻלְגָּלָתָא *rolled in ashes*, Ber. 44 b.—Hoph'al: מוּצָדֵק *is fit*, Gitt. 86 a; מוּחָק *is known*, Qidd. 64 ab; מוּפְלָג *distinguished*, 'Arakḥ and

¹ See *AJSL*, Vol. XIII., No. 1, pp. 21-78.

² *Ibid.*, p. 50.

³ See חֲשׁוּבָתָא הַנְּאֻמִּים ed. Harkavy, § 131, has דִּיתְלַקְתָּן (or דִּיתְלַקְתָּן); נִמְלָךְ אָנָּה *I have reconsidered* (Ber. 42 b), though in Aramaic context, is Hebrew.

prefixing the syllable **ת**. Thus, **תִּתְקַטֵּל**, **תִּתְקַטֵּל**, **תִּתְקַטֵּל** are formed from the Qal, Pa"ēl and Aph'ēl respectively. The original form of the preformative was **ת**. The syncope of the vowel of **ת** and the subsequent prefixing of a prothetic vowel is probably due originally to the imperfect, where, *e. g.*, a form *titaqatil* would easily become *titqatil*, analogous to the Niph'al in Hebrew, where **תִּתְקַטֵּל** is formed from the imperfect stem *n(a)qatil*.

§ 195. With stems whose first consonant is a sibilant the **ת** is usually transposed after the sibilant, but just as frequently remains untransposed.

§ 196. In stems **ת"ע** the **ת** of the *Ithp'ēl* is always doubled in order to give the stem a semblance of triconsonantality. The same is true of **ת"ע** stems when they follow the conjugation of the **ת"ע** stems. The **ת** is also doubled in stems **ת"ע** when the **ת** is assimilated to it. The **ת** of the *Ittaph'al* is doubled for the same reason. It is usually preserved in verbs **ת"ע**.

§ 197. When the **ת** is spirantic it is usually assimilated to the first radical and the latter doubled.¹ When the first radical is **ת** or a guttural the assimilation of the **ת** takes place without consequent doubling.²

§ 198. The usual stemvowel of the *Ithp'ēl* is *i* (*ē*), but the original *a* has been retained in some cases even with non-gutturals. The *Ithpa'al* has, with few exceptions, *a* in the last syllable.

Moods and Tenses.—§ 199. There are only three moods: the Indicative, the Imperative and the Infinitive. All other moods are expressed by syntactical means. The tenses are also three: the Perfect, the Imperfect and the Present. The last is represented by the participle.

Affirmatives of the Perfect.—§ 200. *3d sing. fem.*: The older form **תָּ** has been preserved in a few instances.³ The apocopated form **תָּ**, or **תָּ**, written promiscuously, is the usual ending. A few times **תָּ** occurs for **תָּ**, which form is either an analogical

¹ Cf. Noeldeke, *MG.*, § 164.

² But cf. *הלכות גדולות* ed. Hildesheimer, p. 282, **תִּתְקַטֵּל** (vocalized).

³ Cf. **אֵלְתָּ וְעָבַרְתָּ** *she went and transgressed*, Ned. 23 a; **תִּתְקַטֵּל** *foundered*, *was betrothed*, **תִּתְקַטֵּל** *brought forth*, Ned. 50 a; **תִּתְקַטֵּל** *broke*, *ibid.* 66 b; **תִּתְקַטֵּל** *fled*, Sabb. 67 a; **תִּתְקַטֵּל** *ceased*, Sota 33 a; **תִּתְקַטֵּל** *brought near*, Yeb. 39 b; **תִּתְקַטֵּל** *was abolished*, Sabb. 116 b, *En Ya'aqōb*; **תִּתְקַטֵּל** *was given*, *ibid.* (the last two examples belong to the Palest. dialect); **תִּתְקַטֵּל** *Keth. 62 b*; **תִּתְקַטֵּל** *was cured*, *ibid.*; **תִּתְקַטֵּל** *spit*, Yeb. 39 b; and others.

formation after the ל"י verbs, or else the י marks the indistinct vowel-sound after the accent: q^etal^eth.¹ Twice אָרָא occurs, as in the Hebrew ל"י verbs.²

§ 201. *2d sing. masc.*: The usual ending is אָרָא; but the old ending אָרָא occurs a few times. Thus, אָרָא אָרָא *didst vow*, Ned. 23 a; אָרָא אָרָא *didst ride*, A. Z. 4 b; אָרָא אָרָא (אָרָא) *didst hire thyself*, Yômā 20 b, M. MS.; אָרָא אָרָא *wouldst have caused to eat*, Hull. 96 a; אָרָא אָרָא 'En Yaq., Keth. 111 a.

§ 202. *2d sing. fem.*: The old ending אָרָא is never found; but the form אָרָא, which like the affirmative of the 1st sing. com. has arisen from the former by throwing back its final vowel, occurs a few times; e. g., אָרָא אָרָא *thou didst kill*, Keth. 65 a; אָרָא אָרָא *placest* (used as m.), B. Q. 114 a; אָרָא אָרָא *gavest*, Keth. 85 a; אָרָא אָרָא *lentest* (m.), Sabb. 66 b, M. MS. The usual form is אָרָא.

§ 203. *1st sing. com.*: The old ending אָרָא is found but in a few cases: אָרָא אָרָא *I swallowed*, Ber. 56 b;³ אָרָא אָרָא *I took*, Sabb. 156 b (M. MS. אָרָא אָרָא); אָרָא אָרָא *I came*, Taan. 32 ab, Suk. 44 b, Sabb. 116 b, Pes. 110 b; אָרָא אָרָא *I prayed*, Ber. 30 b, M. MS.; אָרָא אָרָא *I was*, Tam. 32 a, Suk. 44 b. The usual forms are אָרָא (§ 241) and, with apocope of א, אָרָא. The first is frequent; the last is the most common. The י before א is in a few cases wanting. Cf. אָרָא above, אָרָא אָרָא *I brought out*, Ber. 38 a (Rašī אָרָא אָרָא).

Rosenberg's supposition that the apocopated ending אָרָא is to be vocalized אָרָא is untenable from orthographical considerations. The two examples with diphthongal ending: אָרָא אָרָא *I went*, H. MS., B. B. 73 b, and אָרָא אָרָא *I removed*, Er. 54 b, are to be explained either as analogical formations to the ל"י verbs or according to § 80. In any case the exception confirms the rule.⁵

§ 204. *3d plur. masc.*: The usual form is אָרָא. In a few cases we find אָרָא, due to the influence of the imperfect. In some cases we have אָרָא, אָרָא, due to the influence of the participles. In the feminine the ending is אָרָא.

¹ אָרָא אָרָא Sabb. 116 b eds.; cf. אָרָא אָרָא was found, תשובות הגאונים ed. Harkavy, § 350.

² אָרָא entered, B. Q. 48 a; אָרָא Ber. 51 b.

³ But this is probably אָרָא אָרָא = אָרָא אָרָא as in ed. Ven.

⁴ Das Aram. Verbum, p. 10.

⁵ On the whole it may be said that the fuller endings of the 1st sing. com. and the 3d sing. fem. are found a) with strong verbs in passages of an early date, b) with weak verbs also in later times, to give more substance to the word.

§ 205. *2d plur. masc.*: The usual forms are **וְאַתָּה** and **וְאַתְּ**, both occurring with equal frequency. For the forms **וְאַתְּהוּ**, **וְאַתְּהוּ**, see § 233 a.

§ 206. *2d plur. masc.*: Alongside of the older form **וְאַתָּה** we find the younger forms **וְאַתְּ**¹ and **וְאַתְּהוּ**. For the forms **וְאַתְּהוּ**, **וְאַתְּהוּ**, see § 232 a. Note **וְאַתְּהוּ** *we subjected to servitude*, A. Z. 2 b (M. MS. **וְאַתְּהוּ**). This ending is common in Palestinian forms before suffixes.²

Preformatives of the Imperfect.—§ 207. *3d sing. masc.*: The original prefix **א** has been retained in the language of legal style, in some ancient proverbs, in all standing expressions, and in a few other cases. Usually the prefix is **לִי** or **ל**, and **נִי** or **נ**. Both prefixes, **ל** and **נ**, are used interchangeably for indicative as well as jussive.³ The **נ** is, however, more frequently found in the indicative.

§ 208. That the **ל** had originally a jussive force, largely retained even in our late texts, admits of no doubt. Compare such passages as these: **וְלִימְרוּ לִיהוָה וְכוּ' לְגִזְרֵי עֲלֶה מִן שָׁמַיָּא דְלִהוָה** *and let them tell him, etc.*, “*may it be decreed by Heaven concerning thee that it be propitious*” and *it will be propitious*, Ber. 55 b; **לֹא לִידֹל הִדְרִילֵיהָ** *let no one praise himself in order that others may praise him*, 2 M. MS., MQ. 28 b.

Against the current opinion that the **ל** is identical with the Arabic particle **ل**, Assyrian **lu**, and that the **נ** is only a phonetic variant of **ל**, Barth holds that the **ל** is of different origin from the **נ**, that both **ל** and **נ** are demonstrative particles, the first used for the jussive, the last for the indicative, and that these particles are not prefixed to the forms **יִקְטֹל**, **יִקְטֹל**, etc., but substitute the **א**-prefix. The arguments he advances in support of his theory seem to be very plausible. There are only two points which seem to speak against this theory: (1) The interchange of **נ** and **ל** in the first person of the plural, and (2) the **א** after **ל** or **נ** in the Aph'el. But the first may be explained as a false analogy of the 3d person, the second as due to the change of the vowel of the prefix. For the last point speaks the fact

¹ That this form was so pronounced is evident from a form like **וְאַתְּהוּ**.

² Cf. also **וְאַתְּהוּ** *we were*, M V. 88, and § 271, note.

³ For the various opinions entertained about the nature of this **ל** see the references in Driver's *Hebrew Tenses*, pp. 276-7; Haupt, *B.A.*, I., p. 17, note 20; Laurie, “An Assyrian Preceptive” in Daniel's *Hebraica (Bibl. Sacra)*; Barth, “Das Syr. Imperfect-Präfix **א**,” *AJSL.*, XIII., 1-6.

that a pronunciation לִקְטֹל is unsupported by orthography and unknown to tradition.

NOTE.—A few exceptional spellings may here be noted: לְאַחֲדֵי let him testify, B. B. 43 b; לִיאֲחֵדָּה let them cause her to make a vow, Gitt. 35 a.¹ Note also לְאַחֲדֵיבֶקֶס that I may attach myself, M. MS., Pes. 41 a (§ 53, 4).²

§ 209. 3d sing. fem.: The usual prefix is ה. At times ל is found instead. Whether this is an older form or is to be explained by the use of the masculine for the feminine (§ 234) cannot be decided.

§ 210. 2d sing. and plur. masc. and fem.: The prefix is invariably ה.

§ 211. 1st sing. com.: The prefix is invariably א. 3d plur. masc. and fem.: The prefix for both is alike ל, ל or נ, נ, as in the 3d sing. masc.

§ 212. 1st plur. com.: This prefix is generally נ, but sometimes ל.

§ 213. The vocalization of the preformatives of the imperfect vary in some respects from the Syriac. Thus, not only the א usually takes çêrê instead of š°vâ, as in Syriac, but also the other prefixes, though with less frequency, follow the same rule. This is especially the case in verbs ע' and ע'. The א takes a full vowel in consequence of its weakness; and the other prefixes follow their analogy. But cf. § 13.

Affirmatives of the Imperfect.—§ 214. 2d sing. fem.: The ending is ת or ת. It occurs only in a few cases (§ 249).

§ 215. 2d and 3d plur. masc.: The ending is ת, or ת. Both are of equal occurrence. The endings ת and ת are rare (§ 232).

§ 216. 3d plur. fem.: The ending is ת. Once we find ת: לִיאֲחֵדָּה are caught, M. MS., Sabb. 43 b.

Affirmatives of the Imperative.—§ 217. Sing. masc.: The ending of the energicus has been retained in a few instances. פִּרְדֵּן flee, M. MS., Pes. 111 b; פִּרְעֵן pay, Šebu. 41 b.³

§ 218. Sing. fem.: The ending is ת, or ת.

§ 219. Plur. masc.: The usual ending is ת; but cf. אֲחֵינוּ put ye, Ned. 50 b; בִּידֻלְךָ circumcise yourselves, M. MS., Sanh. 39 a. At times the nominal ending ת appears (§ 232).

¹ Cf. Nöldeke, *MG.*, § 166.

² לִיאֲחֵדָּה *TG.* ed. Harkavy, § 236; לִיאֲחֵדָּה *HG.* 444.

³ But this form may be feminine used for masculine.

such nominal forms as מִיִּלְקָא suckling, רוֹבֵּץ robber, מְדוֹרֵץ peddler, evidently show its earlier existence also in the participle. I am also inclined to consider the nominal form קָטוּל as originally a Qal active participle qatûl, a by-form of qatîl.¹

§ 229. The stem-vowel has a tendency to stay before affirmatives in all forms of the finite verb. This tendency is predominating in the perfect and the imperative, but rare in the imperfect. The participle regularly loses its vowel before affirmatives.²

§ 230. A vowelless guttural, or ׀, generally retains original ā before it, or changes an original i, or ū, to ā.

In Particular.—§ 231. 1. Verbs whose stem ends in a consonant, sometimes transfer the affirmative ā of the plural from the end of the word to between the second and last stem-consonant (between first and last in biconsonantal verbs). This occurs frequently in the perfect, but is rare in the other parts of the verb.

2. Levy³ supposes forms like קטול, אקטול, etc., to be infinitives. Of course, he had in view only the perfect. The few examples in other parts of the verb he either did not notice, or explained them away—and the latter can be easily done.

3. Arguments can be brought forth on both sides. In favor of Levy's theory are such facts:

- a) Lack of a similar phenomenon in the cognate languages.
- b) The use of unmistakable infinitives for finite forms in our idiom as well as in the cognate languages.

c) Traditional pronunciation of the form קטול as קטול.⁴

4. On the other hand it may be argued:

- a) That this form is used exclusively for the third plural masculine. Had it been an infinitive, it would not have been so limited in number, nor in person.

¹ These u-forms seem to represent a much earlier phase of verb-formation than is found in the cognate languages. The view that qatul(a), qatîl(a) forms had originally corresponding derived forms just as qatala forms have, seems to be borne out by our idiom. Cf. on this question Zimmern, "Das Verhältnis des assyr. Permansivs zum semit. Perfect und zum ägypt. 'Pseudoparticip,'" *ZA.*, V., 1-22, and Lindl, *Die bab.-assyrr. Präsens- u. Präteritalformen*. The theory that the u-vowel in such cases represents ā, which stands for i (cf. Barnstein, *The Targum of Onkelos to Genesis*, p. 21 and references), does not explain the presence of this vowel in the Ithpa'al.

² But cf. Dalman, *op. cit.*, p. 220, note 2.

³ *Neuhebr. Wb.*, s. v. קטול.

⁴ The accent being on the penult, the last vowel is indistinctly pronounced. But, I think, it sounds more like ā than ō. This is supported by two vocalized examples: קטול they sent, Col. MS., Meg. 6a, and אמר they said, Še'elt., ed. pr., p. 28. Levy, in accordance with his theory, vocalizes קטול. The קטול in the traditional pronunciation is probably due to the influence of verbs קטא or קטע, their initial consonant frequently taking a full vowel instead of ševa.

b) That the לִי verbs should have had a form corresponding to קטול of the strong verb.

c) That the corresponding forms in the derived stems show clearly the difference of the infinitive and the epenthetized forms Cf., e. g., אֶקְטול with אֶקְטוּלִי, אֶתְקַטול with אֶתְקַטוּלִי.

5. The throwing back of the final vowel is probably due to a retrocession of the accent in the derived conjugations to the antepenultima, and, by analogy, also in the Qal. Traces of such retrocession are found in the nouns יִנְקוּתָא and שׁוּפְטָנִי accented now on the first syllable.

§ 232. a) In consequence of the participles being used with the force of a tense, they and the perfect influence each other in several ways: in exchanging affirmatives and structure of verbal theme. Thus, on the one hand, the perfect presents forms like קָטַלְתִּי, קָטַלְתָּ, instead of קָטַלְתִּי, while the participles appear as קָטַלְתָּ, קָטַלְתִּי, instead of קָטַלְתָּ, קָטַלְתִּי.¹ On the other hand, the perfect, which ought to join its plural affirmatives of the first and the second persons to a singular verbal theme: קָטַלְתָּ, קָטַלְתִּי, adopted from the participles the plural verbal theme: קָטַלְתָּ, קָטַלְתִּי, while the participles underwent, through the influence of the perfect, a reverse process, assuming the singular theme before plural enclitic pronouns: קָטַלְתָּ, קָטַלְתִּי, קָטַלְתָּ, קָטַלְתִּי.

b) The passive participle of Qal has beside its regular form קָטַל also a form קָטַל. The latter is less frequent.

§ 233. The imperfect forms without affirmatives take in a few cases the endings of the perfect. Thus: תִּיִּחַצֵּר let it be forbidden, Ned. 23 a; בִּיָּחַד וְיִבְרִיחַ בָּרָא come, let us bring rain, Taan. 25 a; הָאֵל לִיהוּדוֹ כּוֹלֵן לְעַמּוּתָא come, let us all be one people, Sanh. 39 a; הָנִימְטִין that we may carry off, Hôr. 3 b; לִיעֲיִינָן let us consider, Sabb. 30 b; לִיבְטִלֵּנָן let us abolish, Col. MS., Zeb. 38 a; נִיחַצֵּר let us infer, *ibid.* 106 b (§ 102);² אֶשְׁתַּמְיִטְנָא I shall eschew, B. Q. 105 b; אֶיִּצְבְּנָא I shall be late, 'En Ya'aq., Sanh. 98 a. The same is met with in the participle.

GENDER.—§ 234. There are in the verb, as well as in the noun, two genders, masculine and feminine. But their use is

¹ In later literature: גָּרְסִידְנָא (*bis*) we learned, *Resp. d. Lehrer d. Ost. u. Westens.* ed. Mueller, § 144 (Serira Gāon); and even אֶתְקַדְשִׁינָן, אֶתְקַדְשִׁינָן they testified, *ibid.*, § 89, = אֶתְקַדְשִׁינָא + אֶתְקַדְשִׁינָא.

² The section quoted is to be corrected by this.

irregular. On the whole it can be said that the feminine tends to disappear altogether. There is not a single masculine form that could not legitimately be used for the feminine, while many of the feminine forms are found in use for the masculine, both in verb and pronoun. Cf. § 236.¹

NUMBER.—§ 235. Of the two numbers, the singular is frequently used when we should expect the plural. This may be due to laxity of syntax, or, as in Syriac, to the orthographical omission of the plural ending, or to scribal errors.

STRONG VERB.

§ 236. The guttural verbs have been treated together with the non-gutturals, since for lack of vocalization we know but little of the modifications the former underwent.

In the examples given, masculine forms have been given as masculine, although used as feminine, and the reverse. *E. g.*, אִי־עָבַר *she became pregnant* (Bekh. 47 a, Sanh. 69 a) I put under masculine forms; מִי־דָלָךְ *circumcise yourselves* (M. MS., Sanh. 39 a), under feminine forms.

¹ Cf. Lutz, *Tigl. Pileser*, p. 98 below; Nöldeke, *MG.*, § 162; Barnstein, pp. 30-33.

Qal.

PERFECT—			
Sing. 3d masc. . .	קָטַל, (אָקטל)	קָטִיל, (אָקטִיל)	קָטוּל
3d fem. . . .	קָטְלָא, ת־	קָטִילָא, ת־	—
2d masc. . .	קָטַלְתָּ	קָטִילְתָּ	—
2d fem. . . .	קָטַלְתְּ	—	—
1st com. . .	קָטַלְתִּי	קָטִילְתִּי	קָטוּלְתִּי
Plur. 3d masc. {	קָטְלוּ	קָטִילוּ	קָטוּלוּ
	קָטוּל	קָטוּל	קָטוּל
	קָטְלוּ	קָטִילוּ	—
	קָטְלוּ	קָטִילוּ	—
3d fem. . . .	קָטְלוּ	קָטִילוּ	—
2d masc. . .	קָטַלְתָּ, יִתְּתֶנְךָ	קָטִילְתָּ, יִתְּתֶנְךָ	—
1st com. {	קָטַלְנָא, קָטְלוּ	קָטִילְנָא, קָטְלוּ	—
	קָטַלְנָא, קָטְלוּ	קָטִילְנָא, קָטְלוּ	קָטוּלְנָא
IMPERFECT—			
Sing. 3d masc. . .	לִיקְטוּל, נִיקְטוּל	לִיקְטִיל, נִי'	לִיקְטַל, נִי'
3d fem. . . .	תִּקְטוּל	תִּקְטִיל	תִּקְטַל
2d masc. . .	תִּקְטוּל	תִּקְטִיל	תִּקְטַל
2d fem. . . .	—	תִּקְטְלִיךְ	—
1st com. . .	אִקְטוּל	אִקְטִיל	אִקְטַל
Plur. 3d masc. . .	—	לִיקְטְלוּ, נִי'	—
	—	לִיקְטְלוּ, נִי'	—
	—	תִּקְטְלוּ	—
	—	תִּקְטְלוּ	—
3d fem. . . .	—	—	—
2d masc. . .	—	—	—
1st com. . .	נִיקְטוּל, לִי'	נִיקְטִיל, לִי'	נִיקְטַל, לִי'
IMPERATIVE—			
Sing. 2d masc. . .	קָטוּל	קָטִיל	קָטַל
2d fem. . . .	קָטוּלִיךְ	קָטִילִיךְ	קָטְלִיךְ
Plur. 2d masc. . .	קָטוּלוּ	קָטִילוּ	קָטַלוּ
INFINITIVE			
PARTICIPLE—			
Active, sing. masc.	—	קָטִיל	—
fem. . .	—	קָטְלָא	—
Passive, sg. masc.	—	קָטִיל, (קָטוּל)	—
fem. . .	—	קָטִילָא, (קָטוּלָא)	—

EXAMPLES FOR QAL.

PERFECT.—3*d sing. masc.*—§ 237. a) [BT קָטַל; M קטאל; S מָנַ].¹—שָׁקַל *he took*, Ned. 51 a; שָׁתַק *kept silent*, M. Q. 28 a; עָרַק *fled*, M. Q. 28 a; שָׁלַח *sent*, שָׁמַע *heard*, Ned. 65 a; שָׁהַר *shone forth*, Yôm. 15 a.

b) [B קָטַל; T קָטַל; M קָטַל; S מָנַ].—סָלַק *ascended*, Ned. 66 b, Ber. 18 b; טָעַם *tasted*, Ned. 66 b; שָׁכַב *had died*, *ibid.*

c) [T קָטַל; S מָנַ].—הָרַב *was destroyed*, Gitt. 55 b; הָרַבָּה *became foxy*, M. MS., Taan. 7 a, H MS., B. M. 106 b; נָבֹגָה *rose up, came up*, Sanh. 82 a; בְּרוֹק בְּרוֹקָה *the bright star has shone forth*, a Babylonian saying quoted in *Jer. Talm.*, R. H. 57 b; פָּרוּךְ *partook*, M. MS., Ber. 46 a; ed. Ven., *ibid.* 57 b.²

3*d sing. fem.*³—§ 238. a) [B קָטַלָּה; T קָטַלָּה; M קִטְלָאָה; S מִנָּה].—גָּנְבָהּ *she stole*, Ned. 34 b; פָּקְעָה *burst*, *ibid.* 50 a; שָׁמַעְתָּ *heard*, שָׁלְחָה *sent*, Ber. 51 b.⁴

b) [B קָטַלָּה; T קָטַלָּה; M קִטְלָאָה; S מִנָּה].—סָלְקָה *ascended*, Keth. 104 a; בָּעִיתָה *was afraid*, Bêq. 25 b; שָׁכַבָּה *died*, Ber. 18 b. Sabb. 151 b; טְרִיקָה *stung*, Ber. 58 b.⁵

2*d sing. masc.*⁶—§ 239. a) [B קָטַלְתָּ; T קָטַלְתָּ; M קִטְלַחְתָּ; S מִנְחָה].—פָּתַבְתָּ *didst write*, Hag. 4 b; שָׁקַלְתָּ *didst take*, B. M. 63 b; סָלַקְתָּ *didst ascend*, Ber. 18 b; גָּנַבְתָּ *didst steal*, *ibid.* 56 b; שָׁמַעְתָּ *didst hear*, Ned. 6 a; פָּשַׁעְתָּ *didst commit a crime*, B. Q. 85 a.

b) [B הָרַבְתָּ; T הָרַבְתָּ; M קָטַלְתָּ; S מִנְחָה].—סָלְקְתָּ *didst ascend*, Ber. 18 b; טָחַנְתָּ *didst grind*, Sanh. 95 b; נָשִׂיבְתָּ [ק] *hast married*, Sand. 97 a; פָּרִיסְתָּ *didst spread out*, Qidd. 29 b.

2*d sing. fem.*⁷—§ 240. a) [T עֲבַדְתִּין; S מִנְחָה].—קָטַלְתִּי *didst kill*, Keth. 65 a; שָׁקַלְתִּי *didst buy*, B. M. 51 a; קָטַלְתִּי *didst kill*, *ibid.* 59 a.

1*st sing. com.*⁸—§ 241. a) [B קָטַלְתָּ; T קָטַלְתָּ; M קִטְלַחְתָּ; S מִנְחָה].—עָבַדְתִּי *I did*, Sabb. 145 b; סָלַקְתִּי *I rose*, Ber. 57 a; נָבִישְׁתִּי *conquered*, Sanh. 95 a; שָׁמַעְתִּי *heard*, B. Q.

¹ B = Bibl. Aramaic, T = Targumic Aramaic, M = Mandaic, S = Syriac.

² Cf. שָׁרוּג, *HG.* ed. princ., 79 c.

³ Cf. § 200.

⁴ The spelling קָטַלָּה (never קָטַלָּה) shows that this form is like that of T.

⁵ This last verb is not Pa'al as Jastrow thinks

⁶ Cf. § 201.

⁷ Cf. § 202.

⁸ Cf. § 203.

67 a; שָׁקַלְח took, M. MS., Sabb. 156 b; עָבַדִּי did, Pes. 103 a;¹ גָּנַבִּי stole, B. Q. 65 a; נָשָׁקִי kissed, Ber. 56 b; שָׂחַלִּי I planted, Taan. 23 a; שָׁלַחִי I sent, M. Q. 16 b.²

b) [B קָטַלְתָּ; T קָטַלְתָּ; M קָטַלְתָּ; S מָכַסָּה].—שָׁפַלְתָּ I went down, Sabb. 116 b; פָּתִיבַת wrote, *ibid.* 105 a; שָׁקַלְתָּ took, *ibid.* 156 b; שָׁבַיְתָּ left, Keth. 53 a; בָּעִיתִי was afraid, Nid. 13 a; נָסִיבִי took, married, Sanh. 97 a; חָתַמְתִּי signed, B. B. 167 a; סָלַקְתָּ ascended, M. MS., Ber. 57 a; זָבַנִּי I bought, Sotā 13 a.

c) [T קָטַלְתָּ].—שָׁחַטְתִּי I kept silence, Sabb. 29 b; פָּרוּכִי I partook, M. MS., Ber. 49 a.

3d plur. masc.—§ 242. a) [BT קָטַלוּ; Pal. Talm. קָטַלוּ; M קָטַלְתָּ; S מָכַסָּה].—שָׁפַטְתָּ dripped profusely, C. MS., M. Q. 25 b; עָרַקְתָּ fled, B. B. 8 a; בָּרַקְתָּ searched, Ber. 44 a; הָרַדְתָּ returned, *ibid.* 10 a; שָׁמַעְתָּ heard, *ibid.* 56 a;³ עָבַדְתָּ made, Gitt. 57 a; מָרַדְתָּ rebelled, *ibid.* שָׂחַלְתָּ planted, Taan. 23 a.

b) [B קָטַלוּ; T קָטַלוּ; M קָטַלְתָּ; S מָכַסָּה].—שָׁחַטְתָּ they kept silence, Qid. 70 b, Sabb. 29 b; שָׁבַיְתָּ died, Sanh. 97 a; סָלַקְתָּ, Sanh. 26 a; בָּרַיְתָּ, Ber. 22 b; בָּפִיחָו tied, *ibid.* 56 b; שָׁלְמָו were completed, M. Q. 28 b; הָקִיפִי became foxy, Ber. 5 b (M. MS. תָּקַנָּה, Beth Nāthān אִתְּקִינָה, cf. § 87); בָּפִיחִין they tied, M. MS., Ber. 56 b.

c) [T קָטַלוּ].—פָּרוּכָו ate, Ber. 22 b, ed. Ven.

d) With final vowel thrown back: הָרַדְתָּ returned, Sanh. 26 a; עָבַדְתָּ did, Zeb. 99 b; סָלַקְתָּ Taan. 23 b; קָבַרְתָּ buried, Sanh. 26 b; סָמְךָ relied, *ibid.* 26 a; גָּזַרְתָּ decreed, Macc. 20 a; גָּזַלְתָּ robbed, B. M. 62 a; זָבַחְתָּ slaughtered, Hull. 4 b; נָפַלְתָּ fell upon, Gitt. 57 a; סָבְרָו were of opinion, *ibid.* 56 a; הָרַבְתָּ were destroyed, Meg. 4 a; מְרִירָו are bright, Taan. 10 a; הָשֹׁךְ are dark, *ibid.*

3d plur. fem.—§ 243. נָפַלְתָּ they fell, Sotā 13 a; נָתַרְתָּ dropped out, *ibid.*; נִפְקָן came out, Sanh. 101 a.

2d plur. masc.—§ 244. a) [BT קָטַלְתָּ; M קָטַלְתָּ; S מָכַסָּה].—עָבַדְתָּ ye did, Ned. 65 a.⁴

¹ Cf. בָּלַעְתִּי I swallowed, HG. ed. pr. 105 b.

² מִסְרִיתָּ I committed, HG. ed. pr. 119 d; פָּרַעְתָּ I paid, *ibid.* 98 a; שָׁלַחְתָּ I sent, *ibid.* 47 c.

³ לָקַטְתִּי ed. Harkavy, § 241.

⁴ Cf. §§ 71, 78, 231.

⁵ Cf. § 232; פָּטַרְתָּ, HG. ed. pr. 143 a.

b) [TM קטילתו; S מִנְחָה].—עבדיתו Ned. 25 a; עבדיתו Sanh. 108 b;¹ שְׁקִילְתוּ ye took, *ibid.* 110 a; עֲסִיקְתוּ busied yourselves, Yeb. 105 a; קָטַעְתוּ break off, Arakh, A. Z. 72 b; מְהִילְתוּ circumcise yourselves, Sanh. 29 a ('En Yaq. מהילתו).²

1st plur. com.—§ 245. a) [B קטלנא; T קטלנא; M קטלנא; S מִנְחָה, מִנְחָה].—פִּתְרַנָּא we explained, Tam. 32 a; חֲתַמְנָא we signed, B. B. 164 a; שָׁקַלְנָא took, B. Q. 108 b; הִדְרִיךְ returned, B. B. 74 b; פִּשְׁטַנָּא explained, Hull. 77 a; עֲבַרְיָךְ we crossed, Ned. 22 b; פִּרְקִיךְ we redeemed, Gitt. 38 a; סִבְרִיךְ we thought, B. B. 73 b; סִלְקִיךְ we disembarked, B. B. 73 b.

b) [B קטלנא; T קטילנא; M קטילנא; S מִנְחָה, מִנְחָה].—שָׁכַבְתָּ we slept, Sanh. 7 a; זָבַדְתָּ bought, R. MS., B. B. 126 a.

c) עֲרוּקִיךְ we fled, B. B. 8 a.³

IMPERFECT.—3d sing. masc.—§ 246. a) [B יקטיל; T יקטיל; (יקטיל); M יקטיל; S יִמְכֹּל].—יִכְתֹּב writes, M. Q. 8 a; לִטְעִים tastes, Sabb. 11 a; לִטְעִים, Ned. 22 b; לִמְעַל transgresses, *ibid.* 54 a; לִיִּסְלוֹס ascends, Sabb. 110 a; נִיגְזֹר decrees, M. Q. 14 b; לִיִּחְרֹב is destroyed, *ibid.* 9 b; לִיִּחְרוֹךְ roasts, Pes. 40 a; לִיִּחְשֹׁב counts, Macc. 22 a; לִיִּחְדֹּק squeezes, Sabb. 139 b; לִיִּעְבֹּר transgresses, Ned. 4 ab; נִטְרוֹק bolts, Er. 102 a.

b) [T יקטיל].—לִיִּסְלִיךְ Gitt. 67 b, Sabb. 141 a; לִיִּסְחִיךְ upturns, Sabb. 110 a; לִיִּזְבִּיךְ buys, *ibid.* 140 b; נִיַּעְבֵּד does, *ibid.* 134 b; לִיַּעְבֵּד, *ibid.* 81 a, Ber. 30 a; לִיִּחְלִיךְ passes by, Gitt. 56 b; לִיִּחְשִׁיב counts, Nāz. 21 a; לִיִּפְסֵד has loss, B. M. 109 b.⁴

c) [BT יקטיל; M יקטיל; S יִמְכֹּל].—לִיִּפְתַּח begins, Ned. 3 a; לִיִּסְבֵּר reasons, Sabb. 63 a; לִיִּזְרַע sows, *ibid.* 85 a; לִיִּשְׁנֹא ('Arakh jumps, *ibid.* 110 a; לִיִּחְשֵׁב counts, *ibid.* 74 a; נִיִּדְחֵק pushes in, *ibid.* 139 b; לִיִּחְרֵב is destroyed, Gitt. 56 a; לִיַּעְבֵּד does, A. Z. 28 b; נִיִּחְוֹר is white, B. Q. 69 a; לִיִּקְרֵב Sanh. 3 b.

3d sing. fem.—§ 247. a) תִּשְׁקֹל takes, Sabb. 110 b; תִּחְלוֹץ takes off the shoe, Yeb. 105 a.

c) תִּפְחֵל takes off, Sabb. 110 a; תִּפְחֵשׁ (§ 23, c) deteriorates, MS. H. B. M. 104 b.

2d sing. masc.—§ 248. a) תִּקְטִיל killest, Pes. 25 b; תִּפְשֹׁט explaineest, Sabb. 3 b.

¹ Cf. § 232, a.

² This seems to be a kind of precativ perfect.

³ A few forms occur without ל: יִחְרוֹב Nāz. 32 b; יִמְלוֹךְ A. Z. 10 a; יִמְלֹךְ *ibid.*; יִקְרֵב *ibid.* 16 a; יִלְבֹּשׁ Ber. 28 a. Cf. § 207.

⁴ Cf. לִיִּשְׁחִיט HG. ed. princ. 126 c, נִחְלִיץ *ibid.* 59 a; but לִיִּחְלוֹץ *ibid.* 59 b.

b) תַּחֲלִיף *passerst by*, Yoma 18 a.

c) תִּיחָרַט *regrettest*, Pes. 113 a; תִּהַצֵּר *harvestest*, M. Q. 9 b; תִּרְחַח *gettest angry*, Ber. 29 b; תִּקְרַב *approachest*, Sabb. 13 a.

2d sing. fem.—§ 249. [BT תִּקְטֹל; M תִּקְטֹל; S תִּקְטֹל].—B. M. 84 b; תִּירָחַל *fearest*, Sabb. 63 b; תִּעֲבֹד *doest*, M. Q. 27 b.

1st sing. com.—§ 250. a) תִּהַצֵּר *I harvest*, M. Q. 9 b; תִּזְבֹּן *buy*, B. B. 30 b; תִּלְמֵד *lecture*, Sabb. 80 b; תִּשְׁקֹל *remove*, Meg. 16 a; תִּיבֹדֵק *I try*, Yeb. 65 a.

b) תִּמְזֵג *I mix wine*, Ned. 55 a; תִּעֲבֹד *I do*, Gitt. 56 a, Sabb. 81 b.

c) תִּלְמֵד *I learn*, Nid. 48 a; תִּשְׁמַע *hear*, Ber. 24 b; תִּזְרַע *sow*, M. Q. 9 b.

3d plur. masc.—§ 251. BT תִּקְטֹלוּ; M תִּקְטֹלוּ; S תִּקְטֹלוּ.—

1) *With stem-vowel omitted*: תִּעֲבֹדוּ, M. MS., B. B. 156 a; תִּתְחַדֵּן *return*, C. MS., M. Q. 9 b; תִּירָחַטוּ *run*, Hull. 51 a; תִּזְבְּנוּ *buy*, Sabb. 75 b; תִּתְחַדְּרוּ Ber. 37 a; תִּכְתֹּבוּ *write*, Gitt. 66 a; תִּשְׁמַעוּ A. Z. 2 b (M. MS., *ibid.*, תִּשְׁמַעוּ); תִּיעֲבֹדוּ Sanh. 95 b; תִּיעֲבֹדוּ *ibid.* 96 b; תִּתְחַפְּסוּ *take hold*, Yeb. 92 b; תִּתְחַלְּקוּ *give a share*, Sabb. 116 b.¹

2) *With retained stem-vowel*: תִּגְרוּסוּ *study*, P. MS., Ber. 13 b; תִּפְרוּקוּ *flee*, B. B. 8 a; תִּעֲבֹדוּ *do*, *ibid.* 156 a.

3) *With final vowel thrown back*: תִּזְבֹּנוּ *buy*, Ber. 53 a; תִּפְרוּסוּ, Beṣa 30 a; תִּתְחַדְּדוּ *testify*, Yeb. 31 b; תִּתְחַלְּשוּ *unloosen*, Gitt. 69 a.

3d plur. fem.—§ 252. תִּתְחַדְּדוּ *they return*, 'En Yaq., M. Q. 9 b.

2d plur. masc.—§ 253. 1) תִּזְבְּנוּ *ye buy*, Taan. 24 a; תִּתְחַלְּקוּ *are afraid*, B. B. 10 a; תִּתְחַדְּדוּ *teach*, Beṣa 28 a; תִּתְחַלְּמוּ *learn*, B. B. 130 b; תִּתְחַדְּדוּ, *ibid.* 10 a.

2) תִּתְחַדְּדוּ, B. B. 130 b, M. MS. *ibid.* תִּתְחַדְּדוּ.

1st plur. com.—§ 254. a) תִּשְׁבֹּק *we leave*, Sabb. 119 b; תִּקְטֹל, Sanh. 82 b; תִּגְזֹר *decree*, Pes. 105 a; תִּתְחַבֵּד *associate*, Sotā 21 a; תִּתְחַלֵּק *divide*, *ibid.*

b) תִּתְחַבֵּד, Sabb. 37 b, Gitt. 56 a; תִּקְטֹל Pes. 12 a.

IMPERATIVE.—Sing. masc.—§ 255. a) [קְטֹל; T קְטֹל; M קְטֹל; S קְטֹל].—קְדַנְדָּה *dance*, Ned. 51 a; קְטֹל *spit out*, *ibid.* 49 b; קְטֹל *pour out*, Ber. 62 b; קְטֹל *take*, B. B. 6 b; קְטֹל *put up a stack*, B. Q. 59 b.

¹ Cf. תִּתְחַדְּדוּ, *Igg. Serāḏ*, p. 23, ed. Brüll; תִּתְחַדְּדוּ Harkavy's ed. of 'חש' ה'גא', § 54.

b) [T קטיל].—*שָׁגַד* worship, Meg. 16 b; *חָקָה* hang up, B. M. 59 b; *טַעַם* taste, Ber. 5 b; *גָּחַץ* bow down, B. M. 59 a; *תָּקַל* take, Sabb. 142 b; *עָבַד* do, Bekh. 8 b, Gitt. 68 b; *פָּסַק* cut off, Sabb. 75 a; *לֵךְ* go, only in one proverb, Sabb. 13 a; *עָבַד*, Ned. 51 a and elsewhere (§ 13).

c) [T קטל; M קטאל; S מַל].—*תָּלַח* take off, Ber. 28 a; *שָׁמַע* hear, Ned. 7 b; *פָּרַע* pay, *ibid.* 25 a; *פָּלַח* serve, A. Z. 18 a; *מָשַׁךְ* drag, carry, B. Q. 93 a; *בָּחַר* choose, Yeb. 63 a; by analogy with *לִי* verbs, *בָּרַח* (§ 259, i, note), 'Arûkh, Nāz. 4 b; *פָּרַעַן* pay, Šebu. 41 b, is probably a feminine used for masculine.

Sing. fem.—§ 256. a) [B קטלי; T קטולי; Jer. Talm.: קוטלין, קטלין; S מַנְחָה].—*תָּקַל* take, Meg. 18 a; *נְהַיְגַה* conduct, M. Q. 16 b.

b) [T קטילי].—*עָבַד* do, Yeb. 63 a; *נְהַיְגַה* M. MS., M. Q. 16 b; *שָׁתִּיק* keep silent, Keth. 103 a, 'En Yaq. (§ 23 c).

c) [T קטלי; S מַנְחָה].—*שָׁבַק* leave, Ber. 31 b; *תִּבְרַח* break, Ned. 66 b; and with loss of stem-vowel *פָּרַח* fly, flee, Pes. 111 b (M. MS., *ibid.* פָּרַח).

Plur. masc.—§ 257. a) [B קטלו; T קטולי; Palest. Talm. קטולין; S מַנְחָה, מַנְחָה].—*כָּתְבוּ* write ye, B. B. 40 a; *צָרוּק* flee, *ibid.* 8 a; *טָרוּק* bolt, Ber. 28 a; *לְחַשּׁוּ* whisper, Yoma 82 b; *שָׁקְלוּ* Er. 94 a; *שָׁקְלוּ* Sanh. 26 a, Qidd. 81 a; with omitted stem-vowel: *בִּדְקוּ* examine, Gitt. 68 b.

b) [T קטילי].—*כָּתְבוּ* write, Yoma 77 a; *טַעַמוּ* taste, Pes. 111 a; *עָבְדוּ* do, Bekh. 8 b; *בָּעֲרוּ* remove, Pes. 5 b.

c) [T קטלו; Palest. Talm. קטולין; S מַנְחָה, מַנְחָה].—*פָּתְחוּ* open ye, Sabb. 41 a; *חָזְרוּ* return, Sanh. 26 a; *זָרְעוּ* sow, *ibid.*; *כָּתְבוּ* B. B. 40 a; *קָטְעוּ* break off, A. Z. 72 b; with omitted stem-vowel: *מִשְׁחוּ* measure, Bekh. 8 b.

d) With epenthetic vowel: *חָזְרוּ* return, Gitt. 68 b; *צָוְרוּ* cover yourselves, M. Q. 28 b. The last example may also be explained as singular.

Plur. fem.—§ 258. a) [B קטלנא; S מַנְחָה, מַנְחָה].—*קָטְלוּ* kill ye, Sabb. 12 a. But this single example is doubtful. O. MS. has for it *קָטְלוּ*, and the form *קטולין* may also contain the objective suffix. *מִידְּלוּ* have yourselves circumcised, Sanh. 39 a, M. MS.

INFINITIVE.—§ 259. The usual form is *מִקְטַל*; the other forms occur sporadically.

a) *miqtāl*: לְמַשְׁקַל *to take*, Ned. 12 b, 37 a; לְמִי־סָבַל *to stand, suffer*, *ibid.* 51 a; לְמִי־עָבַד *to do*, *ibid.* 76 a; מִי־עָקַר *to annul*, Nāz. 21 b; מִי־שָׁרַף *to gulp*; מִשְׁטַר *to smear*, *ibid.*; מִי־קִדֵּשׁ *to be holy*, Nāz. 22 b.

b) *miqtāl*: לְמַטְבִּיל, Nidd. 66 b.

c) *miqtīl*: מִצְמִית *to harden*, Pes. 41 a, 74 b; מְקַלֵּשׁ *to weaken*, Ned. 68 a; מִי־פָּשִׁיט *to be clear*, Pes. 83 b; מְקַשֵּׁיר *to be particular*, A. Z. 31 a; מְדַרֵּיף *to cause soreness*, 'En Ya'aq., A. Z. 28 b.

d) *miqtāla*, *miqtīla* (§ 223 a): מְשַׁטְחָא, B. B. 29 b; לְמִי־שַׁטְחָא *to spread*, B. M. 106 a; מִי־עָבַדָא *to do*, Sabb. 50 a; לְמִי־זָרַעָא *to sow*, B. M. 106 b; מִשְׁתַּקֵּהָא *to keep silence*, Qidd. 13 a; לְמַשְׁלַפָּא *to take off*, Gitt. 56 b; לְמַשְׁטַפָּא *to deluge*, Succ. 53 a; לְמִי־קָרְבָא *to approach*, M. Q. 28 a.

e) *miqtālē*, *miqtīlē* (§ 226): מִי־הִדְרִי *to take back*, 'Ar. 23 a; מְשַׁקְלִי *to be balanced, ambiguous*, *ibid.* 18 b; מִי־גִמְרִי *to learn*, Hôr. 12 a.

f) *qātāl*: נָדַר *to vow*, Ned. 21 b; לְקַסּוֹם *to divine*, Gitt. 68 b; לְסַמּוּהָ *to lean*, Er. 15 a; לְטַעִים *to taste*, Ber. 28 b; לְשַׁקּוֹל *to take*, Me'ilā 17 b.

g) *qātāl* or *qitāl*: טָרַח *to trouble*, Yômā 19 a, 'Arākh, Hull. 51 a; עָנַשׁ *to punish*, M. Q. 25 a; [בִּלְעָא *to swallow it*, B. B. 74 b; but this may also be the emphatic participle בִּלְעָא].

h) *qātālē*: לְפָרוּשִׁי *to withdraw*, M. MS., Šebu. 18 b; לְעִבּוּרִי *to cross*, Pes. 74 b; לְדַבְּרִיקִי *to attach oneself*, Keth. 111 b; לְפָלוּחִי *to serve*, Ber. 27 b; חֲשׂוּבִי *to have in mind*, Zeb. 36 a; צִמְמוּחִי *to harden*, Pes. 41 a; שְׁלוּפִי *to pull out*, M. Q. 4 b; שְׁלוּפִי *to draw out*, Yeb. 102 b.

i) *qitalā*: לְשַׁטְחָא *to spread out*, M. MS., B. B. 29 b.

j) *qatlāie*, *qitlāie*: (by analogy with verbs לִי): גִּירְהוּי, 'גִּירְהוּי, 'גִּירְהוּי, 'Arākh, Nāz. 4 b.²

NOTE.—Our idiom shows a tendency to use the form קטולי as an absolute infinitive with finite verbs of all conjugations. For this reason many of the forms given under *lit. g* are doubtful, as they may belong to Pa"ēl, although used as inner object to verbs of Qal. There is, however, no doubt that some of these forms are used as Qal.

¹ Cf. Jastrow, s. v. גִּירִי.

² In later literature: לְמִי־הִדְרִי (voc.), HG. 34; לְמִי־קָדַח TG. ed. Cassel, § 104; אֲנִי־מִדְרִי Igg. Šertrā, p. 8; לְקַבְּעִי M^V, p. 40.

ACTIVE PARTICIPLE.—§ 260. The form of the active participle is קָטִיל (or קָטִיל), the vowel of the second syllable being syncope when the word is lengthened. The vowel of the first syllable is sometimes changed to *i*, *e*, or *ai* (§§ 69, 80). Verbs whose last stem-consonant is a guttural, or ר, take *ā* in the second syllable (§ 73). In the lengthened forms *a* is shortened to *ā* in traditional pronunciation (§ 76). In the feminine the ending ת is very rare (§ 224). As this participle is mostly used with verbal force, the determinate state is very rare.

Sing. masc.—§ 261. *a*) קָטֵל leaves off, Ned. 2 b, 30 b; דִּרְשֵׁי explains, *ibid.* 3 a; עֹבֵד does, *ibid.* 25 a; סֹפֵד laments, Sabb. 90 b.

b) פֹּתֵחַ begins, Ned. 3 a; עֹבֵר transgresses, M. Q. 17 a; סֹבֵר holds, *ibid.*, 6 b; שׁוֹרֵר jumps, B. B. 96 a (§ 10); יָדַע knows, Ned. 8 a; נִגְבָּה is sufficient, M. Q. 16 b.¹

*Sing. fem.*²—§ 262. דֹּחֶקֶת pushes, M. Q. 28 a; רָהוּטָה runs, *ibid.* 9 b; עֹבֶדֶת does, *ibid.* 17 a; הוֹדֶרֶת returns, Sabb. 151 a; מִתְחַנֵּט is wet, Raši, Pes. 111 b [M. MS. מִיתְחַנֵּט (§§ 69, 86), eds. מִיתְחַנֵּה (§ 80)].

Plur. masc.—§ 263. פֹּתְחִין open, Ned. 22 a; פֹּסְקִין divide, *ibid.* 38 a; עֹבְדִין would make, *ibid.* 50 a; קָטְלִין kill, M. Q. 14 b; תֹּפְסִין take hold, Ned. 6 b; נִבְטְלִין are neutralized, *ibid.* 59 a; גִּנְבִּין stole, *ibid.* 62 a; קָטְלוּ kill, B. M. 86 a; דִּחְקוּ importune, Taan. 23 b; שִׁלְחוּ send, B. Q. 20 b.

Plur. fem.—§ 264. שֹׁדְדִין dragged along, Hull. 51 a; שֹׁכְבִין are to die, Ber. 56 a; פֹּרְדִין fly, *ibid.*; סֹלְקִין come up, *ibid.* 20 a; יִרְהוּטִין are frisky, Sabb. 32 a (§ 69); נִטְטְרִין wait, Ber. 17 a.

PASSIVE PARTICIPLE.—§ 265. The passive participle has generally retained its nominal force, except when used with following ל to form the periphrastic perfect, or present.³ It is therefore often found in the determinate state, both in singular and plural. In a few cases the first stem-consonant has *ā*, as in Hebrew (§ 84). Besides the usual form קָטִיל the form קָטוּל is found in a few instances.

Sing. masc.—§ 266. *a*) כְּתִיב written, Ned. 3 a; שֶׁכִּיחַ occurs, is frequent, *ibid.* 33 b, 56 b; שְׁמִיעַ heard, *ibid.* 41 a; עֲבִיד is made, *ibid.* 54 b; כְּתִב, Sabb. 116 b; צִירִיךָ, Ned. 3 a and frequent;

¹ Cf. הוֹדִיר HG. 371; שָׁרִיעַ *ibid.* 402.

² Cf. § 224.

³ The ל is sometimes omitted: שְׁמִיעַ has heard, Ber. 5b, for שְׁמִיעַ לִיחַ is object). hated, Sabb. 26 a (the following לִיחַ is object).

⁴ צִירִיךָ in TG., ed. Harkavy, § 20.

עֲדָה is *preferable*, Pes. 95 b.—e. קָטִילָא killed, Pes. 111 b, Sanh. 65 a; רְטִיבָא wet, *ibid.* 93 a; זְמִינָא invited, Ned. 24 a; צְנִיטָא pious, chaste, Men. 49 a.

b) שְׁמוּטָא compressed, Bekh. 43 b; סְמוּדָא laid on hands, Col. MS., Zeb. 6 a; רְקִינָא extended, M. Q. 28 a, 'Arūkh; מְזוּג mixed, Yoma 81 b; נְרוּרִי shines, Sabb. 116 b; חֲבוּרִי broken, *ibid.* 67 a.—e. חֲרוּבָא burnt, M. MS., B. M. 85 a, eds. Sanh. 37 a.

Sing. fem.—§ 267. a) לְבִישָׁא clad, Ber. 20 a; עֲבִידָא used, apt, Ned. 91 a; צְרִיכָא is necessary, *ibid.*; טְרִידָא troublesome, *ibid.* 25 a; e. צְמִירָתָא burning, Sabb. 67 a, Pes. 25 b; חֲרִיפָתָא sharp, Col. MS., Meg. 7 a (voc.); קְלִישָׁתָא weak, Yeb. 113 a.

b) שְׁקִילָא is taken, Sabb. 63 b; פְּרוּכָא wrapped up, Gitt. 68 a.

Plur. masc.—§ 268. a) שְׁקִילִין are taken, Sabb. 63 b; פְּלִיגִי differ, Ned. 7 a; טְרָפִי spotted, *ibid.* 25 a; חֲשִׁיבִי of importance, Ber. 16 b; עֲבָדִי used to, Keth. 60 b; נִגְדִידִי stretched out, Sabb. 138 a; חֲקִילִין of full weight, B. M. 44 b; שְׁכִידִי are found, occur, M. Q. 12 b.

b) שְׁקִילִי ambiguous, 'Ar. 18 b; חֲשׁוּבִי noble, A. Z. 10 b; מְמוּרִי absolute, Ber. 61 b, Sotā 31 a; שְׁמוּטִי long-necked, Keth. 60 b; חֲקִילִי of full weight, B. M. 69 b; סְבוּרִי hold, B. Q. 112 b.¹

Plur. fem.—§ 269. a) עֲבִידִין are made, Ned. 38 b; נְסִיבִין married, Ber. 43 b; פְּתִיבִין, פְּתִיבִין written, Ned. 37 b, 38 a; e. חֲסִיכָתָא poor, bad, Pes. 48 a; חֲשִׁילָתָא mashed, Hull. 93 a; and with double plural ending, צְנִיעָתָא modest, chaste, Sabb. 140 b.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.²—§ 270. The participles are often combined with the pronouns of the first and the second persons into one word to form the present tense. The third person, as in the perfect, is understood with the bare participle.³ When thus combined they have the following forms:

¹ קְלִיגִין *Igg. Šetrā*, p. 12.

² Cf. Noldeke, *MG.* § 175 a, *SG.* § 269, *NSG.* § 100 sq.; Duval, *Gram. Syr.*, § 133; McCurdy, "Assyr. Permansive," in *Transact. of the Leyden Congress of Orientalists* (1885); Zimmern, "Das Verhältnis, des assyr. Permansivs zum semitischen Perfect und zum ägyptischen 'Pseudoparticip,' *ZA.*, V., 1-22."

³ But cf. מְצִיבִין they need, Alfassi, B. M. 49 r; אֲמַרְיָבִין they say, one says, 'Arūkh, Šebu. 46 a; עֲבָדִיבִין one does, *TG.* ed. Cassel, § 91. All these forms, however, are doubtful; the ך might denote קָמִין (§ 70, note 3) and the pronouns be the first person plural. The form נִרְךְ may also be a by-form of נִרְךְ as נִרְךְ is of נָא (§ 271 c, note).

Singular masculine.

אֶנָּה	קָטִיל	becomes
אָנָּה	קָטִיל	"
אֵנָּה	קָטִיל	"
אִנָּה	קָטִיל	"

קָטִילָנָה
קָטִילָנָה
קָטִילָה
קָטִילָה

Singular feminine.

אֶנָּה	קָטִילָה	becomes	קָטִילָנָה
אָנָּה	קָטִילָה	"	[קָטִילָנָה]
אֵנָּה	קָטִילָה	"	קָטִילָה
אִנָּה	קָטִילָה	"	קָטִילָה

Plural masculine.²

אֲנִי	קָטִילִין	becomes	קָטִילִין ³
אֲנִי	קָטִילִין	"	קָטִילִין
אֲנִי	קָטִילִין	"	קָטִילִיתִין ⁴
אֲנִי	קָטִילִין	"	קָטִילִיתִין ⁴

For variations in form of pronouns *cf.* § 98 and examples below (§§ 271–2). For plural 1st person used for singular *cf.* § 106.

References.—§ 271. *a*) אֶבְרַחְמָא *I do*, Ned. 5 *a*; טַעֲמֵנָּה *I taste*, *ibid.* 22 *b*; זָבִינָּה *I buy*, Er. 100 *b*; זִינָּה *I feed, support*, Gitt. 56 *a* (§ 50, 6); זָבִינָּה *I buy*, B. B. 30 *b*; נִדְרָנָּה *I vow*, Ned. 9 *a*; שְׂמַעְנָה *I hear*, *ibid.* 72 *b*; שְׂבִיעֵנָּה *I am satiated*, Col. MS., Meg. 7 *b* (§ 73); פִּשְׁטֵינָּה *I explain*, Taan. 21 *a* (§ 106); שָׁקִילָנָּה *I take*, *ibid.* 24 *a*, and frequently; אֶזְלֵינָּה *I will go*, Me'ila 17 *b*;⁵ נִהַיְרָנָּה *I shout*, 'Arak, R. H. 34 *b*, eds. נִהַיְרָנָּה; this form is perhaps the passive participle.

b) יָדַעְתָּ *knowest*, עֲבַרְתָּ *trespassest*, Ned. 23 *a*; סְבַרְתָּ *art of opinion*, Ber. 2 *b*; שָׁמַעְתָּ *thou hearest*, Ned. 3 *b*; but טַעֲמִיתָ *thou tastest*, *ibid.* 22 *b*, with retention of second stem-vowel; קָטַלְתָּ *killest*, Sanh. 48 *b*.—*f*) גָּבַרְתָּ *collectest payment*, Keth. 43 *b*.

c) שָׁמְעִין *we hear*, Ned. 13 *a*, 81 *b*, Ber. 17 *b*; עֲבָדִין *we do*, R. H. 47 *a*; פִּסְקִין *we divide*, Ber. 12 *b*; גְּמָרִין *we begin*, *ibid.* 14 *b*; גְּזָרִין *we decree*, Ned. 10 *b*; עֲסָקִין *we treat*, *ibid.* 59 *a*.—דָּרִין *we remember*, B. M. 8 *b* (§ 232); רַחֲמֵינִי *we (I) love*, Sanh. 89 *b*; קָטִילִין *we kill*, M. MS., Sanh. 95 *a*.⁶

¹ For bracketed forms I have no examples.

² The plural feminine does not occur with enclitic pronouns.

³ We should expect the last syllable to be קִין, but the traditional pronunciation is קִין.

⁴ Whether the ך retains its daghesh is impossible to tell. In the Targumim it is usually rāphē, but sometimes retains daghesh.

⁵ *Cf.* Nöldeke, *SG.*, § 64 B.

⁶ In later literature: הָיָה אֶזְלֵינִי *I was going*, Se'elt., ch. 1; מְהַלְכִין *we circumcise*, *ibid.*, ch. 93; נָתַתְּנָה *we give*, *MS.*, p. 85; קָטִילִין *we kill*, *ibid.* 76.

d) עֲרִבְיָתוֹן *ye pledge yourselves*, Sanh. 39 b; תִּמְדְּוִיָּתוֹ *ye are astonished*, *ibid.* 95 a; אֶמְרִיָּתוֹ, Ned. 81 a; אֲמַרְיָתוֹן *ye say*, *ibid.* 25 a; חֲכָמִיָּתוֹ *ye are wise*, Ber. 56 a; עֲבִדְיָתוֹן *ye do*, B. M. 73 a; שָׁקִילָתוֹ *ye take*, Sanh. 110 a, B. M. 109 a.

§ 272. a) נִמְיָרְנָא *I have learned*, R. H. 23 a, Sabb. 63 a; דְּכִירְנָא *I remember*, Taan. 20 b; נִדְיָרְנָא *I remember*, *ibid.* 19 b; הִשְׁיִבְנָא *I am esteemed*, Ber. 18 b; הִשְׁיִדְנָא *I am suspected*, Ber. 5 b.

b) חֲשִׁיבָתָּה *thou art esteemed*, Ber. 18 b; צְרִיכָתָּה *thou art in need of*, B. M. 33 a, Ber. 13 b; פְּטִירָתָּה *art free*, *ibid.* 11 a; רָגִילִיתָ *thou art wont*, Meg. 28 a; עֲצִיבָתָּה *thou art pained*, Taan. 25 a (f.).

c) עֲסִיקָנִין, Ned. 38 b, 63 b; עֲסִיקָנִין *we are busy, treat*, Pes. 90 b; עֲדִיפָנִין *we are better, worthier*, M. MS., Taan. 24 a; פְּלִיגָנִין *we differ*, Er. 10 b; נִקְיָטִין *we accept, assume*, Ned. 41 a; בִּרְרִין *follow*, Taan. 24 a; נִמְיָרְנִין *we learned*, ed. Ven., Ber. 62 a.

d) חֲשִׁיבִיָּתוֹ *ye are worthy*, Taan. 15 b; צְרִיכָתוֹ *ye need*, Sabb. 121 b; פְּלִיגִיָּתוֹ *ye differ*, Er. 10 b; גְּמִירָתוֹ *you have learned*, Col. MS., Pes. 66 a.

Contributed Notes.

THE FAITH OF AL-ISLĀM.*

In my article on *The Faith of al-Islām* in Vol. XII. of this Journal and on p. 117 I leave a gap in the translation of Abū Ḥafṣ an-Nasafī's tractate and add the note: There are four words here of which I can make nothing. Literally they read: *and (or although) it is not a thing or a man.*

The words were unintelligible to me because I mistranslated them and they were mistranslated because I mis-read them. The whole sentence should run: And what does not exist is known of God Most High just as what exists is known of Him and it (*i. e.*, what does not exist) is not a thing nor an object of vision.

This is a statement of one of the most abstruse doctrines of al-Islām and the part over which I stumbled has not, so far as I know, been discussed by any European Arabist. Perhaps, under these circumstances, a little detail in explaining it may not be out of place. The source on which I draw is the *Ithāf as-Sāda al-Muttaqīn* by the Sayyid Murtaḍā (the author of the *Tāj al-'Arūs*), a commentary on the *Iḥyā 'Ulūm ad-Dīn* of al-Ghazzālī in ten large quarto volumes, Cairo, A. H. 1311. In Vol. II., pp. 124 *sq.*, it is treated elaborately under two heads. First, is what does not exist an object of vision to God? And, secondly, can it be described as a thing, an entity? Both points are decided in the negative on the authority of (naql) and with the arguments ('aql) of the schools of both al-Ash'arī and al-Māturidī.†

The question may be stated thus: God knows everything, that which exists (al-mawjūb) as well as what does not exist (al-ma'dūm). Is then, seeing God knows it, that which does not exist an object of vision to God? It was argued by some that it must. What exists *now*, was from all eternity (fil-ajl), only lacking the accident ('ard not dhāt) of existence; it was ma'dūm, a non-existing thing, and if God sees it now that it is mawjūb, must He not also have seen it then? The answer is that from all eternity it only existed in the knowledge of God (fi 'ilmi-llāh) and so was only ma'lum and could not be an object of vision. Again it was argued: If God cannot see the ma'dūm is that not a falling short in His attribute (ḡifa) of vision and a detraction from God? The answer is that what does not exist cannot from its nature be seen; the lack is in it, not in the attribute of God which does not come into contact with it. Again: Does this not involve a change in God's attributes that at one time He should see a thing and at another time, not?

* Additions to line 13 of page 117 of AJSL., Vol. XII., 93-117.

† Page 107 of article, AJSL., Vol. XII.

No, it is a change in the thing with which the attribute comes into contact; creating is an attribute of God from all eternity, but there was a time when the created world was not.

This is a very brief abstract of some of the arguments. The difficulty, it will be seen, essentially goes back to the second question, Is the non-existing a thing, an entity? The decision here is that it is a pure negation (*nafy maḥd*); but the great body of the Ma'tazilites regarded it as a thing (*shay'*). They held that there were quiddities (*māhiyāt*), verities (*ḥaqā'iq*), entities or essences (*dhawāt*) in two states, *viz.*, of possessing existence and not possessing existence. In support of this they pointed out that things lacking existence are distinguishable in themselves from one another, and that whatever can be distinguished, one from another, consists of verities individual in themselves. Into this it is unnecessary to go further. The position is clear; it belongs to pre-Kantian metaphysics.

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Book Notices.

ZIMMERN'S BEITRÄGE ZUR KENNTNIS DER BABYLONISCHEN RELIGION.*

The religion and ritual of Babylonia and Assyria have for many years been favourite subjects for speculation and conjecture, but it now appears probable that within a short period speculation will be superseded by ascertained fact. The tablets from the library of Ashurbanipal, which are now preserved in the British Museum, are beginning to yield their secrets to systematic study, each group of connected texts being in turn examined and published. Professor Brünnow's collection of Assyrian hymns, published in 1889-90, has been followed by Dr. Knudtzon's Prayers to the Sun-god, while in the present year, besides Dr. Tallqvist's edition of the Maqlū-series and my own "Prayers of the Lifting of the Hand," there has appeared Professor Zimmern's edition of the Shurpu-series.

This series of tablets, as is well known, was called by the Assyrians Shurpu, or "Burning," from the important part played by fire in the magical incantations which form its principal contents. The composition was written on nine consecutive tablets and may perhaps be best explained as a service-book, containing a number of magical incantations and formulae, the due recital of which with their accompanying ceremonies brought relief to people suffering from bodily sickness or mental disorder. Such afflictions were, in accordance with the ideas of that period, ascribed to supernatural agency, the sufferer being supposed to have become the victim of some evil spirit or sorcerer, or to have incurred a curse through his own injustice or oppression, or finally to have laid himself under a ban by some conscious or unconscious act of impurity. From all such afflictions the gods, and in particular Marduk, could grant release, if appealed to with fitting words and ceremonies. An important collection of such words and ritual is provided in the Shurpu-tablets. That the whole series was not intended for continuous recitation is probable, not only from its length but from the fact that private Assyrians of wealth could have separate tablets copied for their own use. All such questions, however, regarding the actual employment and scope of the composition can only be solved after a careful study of its contents, and we could almost wish that Professor Zimmern had seen his way to summarize, at least provisionally, the conclusions at which he has arrived as the result of his investigations. He has, however, confined himself to the text and its translation, and with these therefore we are alone concerned.

*BEITRÄGE ZUR KENNTNIS DER BABYLONISCHEN RELIGION von Dr. Heinrich Zimmern, a. o. Professor der Assyriologie in Leipzig. Erste Lieferung: Die Beschwörungstafeln Šurpu. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896. (=Assyriologische Bibliothek, Band XII.)






















With regard to the text of the nine tablets of which the series was originally composed, that of the sixth is the only one completely preserved; the second, third, fourth, seventh, eighth, and ninth are wanting in places; the first is entirely missing and the fifth is practically so.* The text is made up from 44 broken tablets and fragments, the three largest of which, belonging to the second, sixth, and seventh tablets of the series, were published by the late Sir Henry Rawlinson in Vol. IV. of *The Cuneiform Inscriptions of Western Asia*, twelve of their duplicates being made use of in the second edition of that volume; the remainder are here made use of for the first time by Professor Zimmern, to whom belongs the credit of having recognized three of them as belonging to the Šurpu-series, one from its text published by Mr. S. A. Smith, the other two from extracts given by Professor Bezold in the *Catalogue*.

It will be evident from the above brief summary that in parts of his work Professor Zimmern has had to tread a well-worn path, and one can readily understand his confining himself as far as possible to the texts that have not previously been published. While giving a complete text in his transliteration he has not given the corresponding text in cuneiform, neither has he recopied the tablets published in IV R. and in Mr. S. A. Smith's *Miscellaneous Texts*, though he has collated them with their originals. We cannot help thinking, however, that the author would have placed his readers under still greater obligations had he followed the plan adopted by Dr. Tallqvist, who, besides giving the text of duplicate tablets, adds a composite cuneiform text corresponding sign for sign with his transliteration. Such a plan would have saved the student the necessity of finding his text for himself in other publications, a labor he must again go through every time he wishes to verify a reference. This, however, is an unimportant matter and of course does not affect the general character of the book. With regard to the citing of variant readings the author on p. 57 craves the reader's indulgence for not giving a complete table of variants to the sixth tablet, and all will agree with him that in the case of so well-preserved a tablet the result would perhaps have hardly repaid his time and labor; in some of his restorations from duplicates, however, one could wish that he had briefly stated his grounds for placing certain portions of the text. One instance will serve as an illustration. From the transliteration of Tablet III. as given on pp. 12-20 it would appear that the text was continuous with the exception of one gap of some lines after l. 76. As a matter of fact, however, it is quite possible that gaps occur after ll. 90, 100, and 111. Professor Zimmern has assumed that, because col. i of Sm. 239 ends with l. 50, col. i of K 2959 ended at the same place; it does not follow, however, for in Tablet II., for instance, such close duplicates as K 6423a (which formed part of the same tablet as K 5495 and two other unjoined fragments) and

* It is possible, as Professor Zimmern points out, that the first 59 lines of the sixth tablet according to one recension formed part of the fifth, for K 4649 (Plate XIII.) ends at l. 59 of the sixth tablet, giving l. 60 as a catch-line; the supposition would be more certain, however, if the colophon of K 4649 stated the numbers of the tablets it contained. In this review the sixth tablet, as published in IV R. 7 and 8, is for the sake of simplicity referred to as the sixth tablet and not as the fifth and sixth.

K 150 do not have the same number of lines in each column.* Similarly there is nothing to prove that a gap of only one line occurs between the obv. of Rm. 2, 294, and Sm. 239 (col. ii) or that where Sm. 239 (col. ii) leaves off K 12000z (col. "ii," i. e., col. iii) begins, or that where K 12000z (col. iii) leaves off Sm. 308 (col. iii) begins. It is not contended that Professor Zimmern's arrangement is impossible, but the author should at least have hinted that it is conjectural.

The tablets that Professor Zimmern has copied are published in eighteen plates at the end of the volume; these are very carefully and beautifully autographed, so that at a glance one gets an excellent idea of their actual appearance, the author having even gone so far as to sketch in the holes made for the escape of steam before they were baked. Minute points of orthography, however, are not reproduced; the two common Kuyunjik forms of the sign TI, for instance, are employed indiscriminately, as also are those of Û, while the two forms of HI with their four and five wedges respectively are not distinguished; conventional forms of characters, in fact, are frequently made to do duty for those actually occurring on the tablets. Such matters, however, are of no great importance, and may as a rule be disregarded, except in estimating the probability of "joins" when accuracy sometimes proves of assistance, a scribe being generally consistent with regard to the forms of the characters he employs. With reference to the actual text, Professor Zimmern has himself given a good many corrections in transliteration on p. 80 (*Nachträge und Berichtigungen*), and others have been pointed out by Dr. Meissner,† who had previously copied some of the tablets; I have myself collated most of the tablets and I here subjoin a further list of corrections, in which, though far from being exhaustive, the author will see a proof of the great interest I have taken in his able book.

Plate II, l. 9 for  read . — Plate III, l. 180 for  read . — Ibid., l. 184 for  read . — Plate V, l. 23 before  insert  (i. e. [*u*ša]-maš). — Ibid., l. 60 for  read . — Ibid., l. 64 for  (corrected on p. 80 to ) read . — Ibid., l. 68 for  read  (i. e.  or ). — Plate VI, l. 159 for  read . — Plate VII, Sm. 239, l. 45 for  read .

* The close resemblance of these two tablets is not apparent from Dr. Zimmern's list of variants; it becomes more striking, however, if on p. 8, notes 4 and 5, for "K 150" we read "K 150 und K 6423a," and on p. 4, notes 27, 28, 29 and 30, and p. 6, notes 1, 3, 4, 5, 6 and 7(a), "K 150" be changed to "K 150 und K 5495."

† *Zeitschrift für Assyriologie*, Bd. X., p. 400.

- Ibid., l. 49 for read . - Ibid., K120002, l. 110 for read . - Ibid., l. 154 for read . - Plate VIII, Rm. 2, 294, l. 83 for read . - Ibid., l. 110 for read . - Plate IX, K2333, l. 6 for read . - Ibid., l. 7 for read . - Ibid., l. 8 for read . - Ibid., l. 37 for read . - Ibid., K2948, l. 10 for read . Plate XIII, K4649, l. 15 for read . - Ibid., l. 24 for read . - Ibid., l. 49 for read . - Ibid., l. 59 for read . - Ibid., K3378, l. 27 for read . - Plate XIV, l. 11 for read . - Plate XV, K5375, l. 5 for read . - Ibid., K6026, l. 26 for (corrected on p. 80 to) read (and so too in IV R², no. 1, l. 26a). - Ibid., l. 27 for read . - Ibid., l. 29 for read . - Plate XVI, K2362, l. 1 for read . - Plate XVII, l. 24 for read . - Ibid., l. 32 for read . - Ibid., l. 33 for read . - Ibid., l. 35 for read (i.e. or). - Plate XVIII, l. 47 for read . - Ibid., l. 61 for (deleted on p. 80) read . - Ibid., l. 80 for read . - Plate XIX, l. 105 for read .

It is perhaps needless to say that Professor Zimmern's transliteration and translations in general display great accuracy and acumen. Tablets III., IV., VIII. and IX. are here translated for the first time; with regard to Tablet VI. it was not likely that anyone would greatly improve on Professor Jensen's rendering, but in the case of Tablets II. and VII. not much assistance could be obtained from previous attempts at translation. The many rare words and phrases occurring throughout the composition require for their interpretation a thorough knowledge of the religious and grammatical texts already published, so that the advance Assyriology has made in grammar and lexicography could not be better illustrated than by a comparison of these earlier translations with that of Professor Zimmern, who has now for so many years devoted himself to the study of the published Babylonian and Assyrian literature. In the following list of corrections it will be seen that several are based on the corrections to the text given above.

Tablet II., l. 42, the reading i[ṣ-bat] is not in accordance with the traces on the tablet which are correctly given in IV R.; it is possible, however, to read iṣ-ṣa-bat (I. 2).—*Ibid.*, l. 186, at the end restore á-r-ni-šu from K 150 and K 8868.—Tablet III., l. 40, for šammi(?) read kurbanni, cf. Brünnow, Nos. 5970 and 5985.—*Ibid.*, l. 49, for [ma-mit]-am read [ma-mit]-ḫi, and possibly restore [ma-mit ur]-ḫi, the line then reading "the ban of road and bridge," etc.; two signs appear to be missing, however, so perhaps restore ba-li]-ḫi from Tablet VIII., l. 37.—*Ibid.*, l. 60, for nāru[.] read nārāti^{pl}.—*Ibid.*, l. 64, for ma-mit ṣarba-ti, which is corrected on p. 80 to ma-mit A. TU. DU. UD. DU. U, read ma-mit a-tu-du ḫa-du-u, "the ban of the he-goat, the ḫadū-bird," etc.; the sign I read as ḫa can only be ḫa or na, UD is impossible.—*Ibid.*, l. 81, for [.]-du-ti read ṣa-ai-du-ti, and translate the line "the ban of the demons who hunt," etc.—*Ibid.*, l. 82, for [rābi]ṣū(?) read ekimmi.—*Ibid.*, l. 83, for [ma-mit]^{pl} read [ma-mit] rābiṣi^{pl}.—*Ibid.*, l. 100, for ūm[.] read ūm A[B. AB].—*Ibid.*, l. 110, for BAB. KAL. LUḪ, which is corrected on p. 80 to BAB. KAL. GA, read ʾ. KAL. GA, i. e., ašṭūtu or ašṭitu, and probably translate "the witch"; the male amēlu ašṭu is already known, cf. Brünnow, No. 6190.—*Ibid.*, l. 133, Professor Zimmern's correction, p. 80, is more than "probable."—*Ibid.*, l. 159, for [ma-mit] read [ma-mit] á-r-ni [.].—Tablet IV., l. 12, for [.] šul-lu-mu read . . . amēlu šul-lu-mu.—*Ibid.*, l. 15, for [.]-ti read ḫi-ṭi-ti.—*Ibid.*, l. 37, for [.] abi read á[r-ra]t abi.—Tablet VII., l. 5, for NI-DÛ read DÛ-DÛ as the equivalent of aḫ-ḫa-zu.—*Ibid.*, l. 11, for [IM-MI-IN]-ŠEŠ-GĀL-LA? ("wohl IB," cf. p. 80) -E-NE, the variant reading of K 5146, read [IM-MI-IN]-ŠEŠ-ŠEŠ-GĀL-SI-E-NE; Professor Zimmern has here not recognized the Babylonian form of ŠEŠ, while the sign he reads as LA or IB is probably the Babylonian SI written over an erasure; the scribe intersperses Babylonian forms of characters in this tablet, cf. E in l. 7 and LI in the catch-line, while the second

GA in l. 9 is a Babylonian GA corrected to the Assyrian form.—*Ibid.*, l. 25, for [Ā]-NA read [SU]-NA, and l. 26, for [i]-di-šu read [zu]-mur-šu and translate the lines “his body have they tormented,” etc.—*Ibid.*, l. 27, for S[U(?)]-BI read GĀ[L-BAD]-BI and for the equation cf. Delitzsch, *Handw.*, p. 515, and my *Magic and Sorcery*, No. 2, l. 22 and its duplicate B.—*Ibid.*, l. 29, for [. . . .]-LUḪ read UḪ-LUḪ as the equivalent of [g]u-uḫ-ḫu.—*Ibid.*, l. 39, for i-š[is-si] read i-š[a-as-si].—Tablet IX., l. 24, for ĒN. IN SI read ĒN. ELTEG SI.—*Ibid.*, l. 32, for KI [. . . .] RA(?) . . . read KI ŠĀR-RA . . . —*Ibid.*, l. 33, for AN(?) read MUN.—*Ibid.*, l. 36, for ḪE-[. . . .] read ḪE-AN-NA.—*Ibid.*, l. 47, for NE(?) read the single character AM+GUL; in K 4872 (V R., 50), col. ii, l. 50, this character occurs as the equivalent of rimu, where also it is to be read as a single character and not as two signs in spite of I R., 28, 4a (quoted by Delitzsch, *Handw.*, p. 603).—*Ibid.*, l. 80, for NAM-[LUḪ(?)], which is corrected on p. 80 to NAM-NU[N-N]A, read NAM-EN-NA “lordship.”—*Ibid.*, l. 105 (=end of l. 108 according to the arrangement of lines on p. 61) for [. . . .]-KID read NAM-GĀL-GĀL-LU-KID, “mankind,” and on p. 61, l. 108, *del.* “-[KID].”

In his conjectural restoration of several passages the author has perhaps been a little arbitrary in disregarding without comment the traces of characters still to be seen upon the tablets. For instance in Tablet II., l. 10, the reading it(?) -te(?) -ik -ru is impossible unless we assume a scribal error, the traces on K 5495 being correctly given in the *Additions* to IV R.²; the following restorations may also be mentioned as doubtful, as they do not correspond with the traces on the tablets: II., l. 37, im-t[e-eš]; *ibid.*, l. 44 [la kun-na]; III., l. 45 [ma-mit šēdi], where we may perhaps read [ma-mit] še(?) -dim; *ibid.*, l. 62, na-[aḫ-li]; *ibid.*, l. 161 [ni-su-tu], where there is only room for one sign; IV., l. 36, ta-ni-ḫ[u], of which the second sign is not ni, while ḫu is doubtful.

Similarly several lines appear in Professor Zimmern's transliteration as complete, though they are not so on the tablets; for instance, in II., l. 131, two signs at least are wanting from the end as rightly indicated in IV R., 52[59], l. 15b, while the traces on K 8868 are certainly not those of MEŠ (as given in Plate III.); *ibid.*, l. 141, two signs at least are missing after ¹¹uE-[a], as correctly shown in IV R., *ibid.*, l. 25b; in VII., l. 97, and VIII., l. 1, at least one word is missing from the end of the line in addition to the two signs restored, as correctly given in IV R., 19, l. 22b; in VIII., l. 63 does not end with ḫi-[ti-ti], more than two signs being missing, while more than one sign is missing from l. 64; *ibid.*, l. 68, UD does not conclude the line, but some signs are missing which formed part of the ideogram or contained the name of another stone.

There are many other points in the book which call for discussion, but I have already exceeded the space allotted to me for my pleasant task. It only remains for me to add that Professor Zimmern has undoubtedly done a useful piece of work and much may be expected

from him when he has extended his study of the religious tablets of the Kuyunjik Collection and has gained more experience in the copying and editing of Assyrian texts. On behalf of the general reader it may be permitted to express the wish that his future contributions to the subject of Assyrian and Babylonian religion will be made more accessible by means of introductions and fuller explanatory notes.

LEONARD W. KING.

September 15, 1896.

KING'S BABYLONIAN MAGIC AND SORCERY.*

An encouraging symptom of the advance made in the method of Assyriological publications is to be found in the work done during the past two years by such men as Knudtzon, Tallqvist, King, and Zimmern† in gathering together the cuneiform tablets belonging to a single series or class and in presenting the group in such a form as to enable scholars to undertake a systematic study of the remains of Babylonian literature. Now that Bezold's great catalogue of the Kuyunjik collection of the British Museum is complete, there is no longer any excuse for what might be termed "promiscuous" publications. Such publications are always of doubtful value and particularly so in the domain of Assyriology.

Mr. King's book is a model of what a systematic publication ought to be. He has chosen as the basis of his work a group of tablets well defined by the formula, "The Lifting up of the Hand," found in the colophon. To these he has added, as an appendix, a number of tablets that illustrate the group in question. He begins by an introduction in which he carefully and succinctly sets forth the character of the group, its distinguishing features, the divisions, the method of composition, the traces of editing that they show, and their contents. In five sections, the tablets of the group selected, are furnished to the reader in accurate transliterations and admirable translations, together with explanations and comments, elaborate where needed, brief where possible. The sixth section contains "Prayers against the evils attending an eclipse of the moon" published in the same complete fashion. A complete vocabulary is added and appendixes containing a list of proper names, a list of numerals, portions of words, and ideographs of uncertain readings. The first part of the whole work is brought to a close by several pages of additions and corrections and two indexes, one to tablets and duplicates and the other to the registration numbers of the tablets published. The second part of the work consists of copies of the cuneiform texts, beauti-

* Leonard W. King—BABYLONIAN MAGIC AND SORCERY, being "The Prayers of the Lifting of the Hand." The cuneiform Texts of a group of Babylonian and Assyrian Incantations and Magical Formulae, edited with Transliterations, Translations, and Full Vocabulary from Tablets of the Kuyunjik Collections preserved in the British Museum. London: *Lusac & Co.*, 1896. 8vo, xxx + 196 pp. and 76 plates.

† To this list the name of J. A. Craig may now be added, who, according to a recent notice in the *London Academy*, is engaged upon the highly important work of preparing for publication the astrological series known as "The Illumination of Bel."

fully transcribed. A glance at these copies is sufficient to inspire confidence, and much handling of the copies only increases and justifies this confidence. In respect to completeness, King's publication compares most favorably with Knudtzon's and Tallqvist's recent works, while it is superior, *e. g.*, to Zimmermann's "Šurpu" Series, whose commentary is entirely too scanty, and whose book lacks an introduction in which the results of his study of the series published by him are summed up. Special importance is to be attached to this last feature. It is not too much to say that Knudtzon, Tallqvist, and King have doubled the value of their monographs by the elaborate introductions which they have furnished.

It stands to reason that if a scholar devotes himself specially to some division of the great religious literature of the Babylonians and Assyrians, he is (or ought to be) in a better position than any one else to understand the bearings, the import, and the character of the section that he has worked up. To content himself in such a case with a mere publication or with only a publication and translation is manifestly an injustice both to the public and to himself. If we are to make any real advance in our interpretation of the Babylono-Assyrian culture, each one must contribute his share. A piece of work once done ought to be so done as to make it unnecessary to do it again. If every student is compelled to do the work of all other students over again, Assyriology is doomed to a progress marked by proceeding in a circle. We have had so much of "half-way" publications, of incomplete investigations in the domain of Assyriology, that there is some justification for the recent utterance of Oppert, who went so far as to declare that Assyriologists have not advanced our knowledge beyond the point reached twenty years ago. It is a special pleasure under these circumstances to welcome a work like King's. He has given his labors such a form as to render the study of the tablets published by him palatable and profitable to all Semitic scholars—not merely the cuneiform specialist—and indeed to all interested in the history of ancient religions.

The group of tablets chosen by Mr. King possess some points of unique interest. In the first place, the catch-word of the group "lifting up of the hand" is a most significant term. As King very clearly shows, it can have no other meaning than that of prayer or supplication. It takes its origin from the attitude of the worshiper when approaching the deity, but we may press the point involved in the use of the one "hand" a little further than Mr. King does. In the famous Abu-Habba tablet (V Rawlinson, 60), we have a representation of a worshiper being led into the presence of a deity—the sun-god. The right hand is raised, the other is held by the priest who acts as mediator between the god and the worshiper. Behind the worshiper is a female figure with both hands uplifted, but this, as Dr. Ward has shown,* is a goddess, not a human being. The raising of the two hands is probably a mark of honor paid

* *E. g.*, *Seal Cylinders, etc.*, of the Metropolitan Museum of Art, pp. 14 and 18. The consort of the sun-god, even when standing at the side of the latter, has her hands raised before her.

by a female deity to her consort. The Abu-Habba tablet furnishes an explanation, also, for the use of the one hand only on the part of the worshiper. The latter—even though he be a king—cannot approach the deity directly. He needs the services of a priest who alone has direct admission into the presence of the deity. The worshiper must be brought to the god by the priest and it would appear that to take hold of the priest's hand symbolizing the mediation was a custom which at one time was *de rigueur* in the Babylonian cult. The custom may not have been strictly observed in later days,* but the phrase survived, and on pictorial representations, at least, the human worshiper never extends both hands to the deity. The use of the hand is also a point of importance. The god, whether sitting or standing, towers over the worshiper. The latter, seeking communion with his god, expresses his aspiration by the symbolical raising of the hand. It is interesting to note traces of the same custom among the Hebrews. Abraham, when formally declining to take his share of the booty taken in a *razzia*, lifts up his "hand towards the lord Yahwe" by way of emphasizing his intention; and so in a number of other passages the phrase occurs in connection with religious observances.† Later, among the Hebrews both hands were spread out in prayer (e. g., Isa. 65:2)—as perhaps also among the Babylonians. Parallels may also be found among other nations and, no doubt, the various symbolism connected with the hand—the raising of it to bless, or in the oath, the clasping of the hand as a sign of agreement, the laying of the head on some one as a symbol of the transfer of powers and privileges—has, as its starting point, the desire for communion with a higher power, as exemplified by the Babylonian custom.

Coming now to the prayers themselves, an interesting point connected with the group published by King is the manner in which they illustrate the transition among the Babylonians from mere incantations to actual supplications, embodying religious conceptions of a comparatively advanced type. The conservatism attaching to all religious cults of antiquity prevented the Babylonians from ever setting wholly aside the most ancient method of freeing oneself of any evil, whether actual or portending, which consisted in the recitation of formulas endowed with magic power. Remarkable as some of the religious ideas are that we meet with among the Babylonians and which passed from the Babylonians to the Assyrians, no prayer to the gods was considered efficacious without the introduction of some of the old formulas. The sign which was used as a determinative for "incantation" is attached to the prayers, and some of the most sublime invocations of the gods end in phrases that clearly belong to an entirely different level of thought. King's publication brings out clearly this phase of the religious life of the Babylonians. He furnishes prayers to Sin, Ea Damkina Ninib, Ištar, Šamaš Marduk, Nabu, Bel Nergal, Nabu, Bau, Tashmitum, and others. In all, we note

* Sargon, e. g., uses *ka-ti-ia aš-ši* (Annals, 43) and *ka-a-ti aš-ši* (*ibid.* 77) interchangeably.

† The phrase is also applied metaphorically to Yahwe himself (Ex. 14:30) to convey the sense of a solemn promise made by the Almighty.

the same phenomenon. Some of the invocations to these gods are superb, but right in the midst of them, we are surprised by utterances that carry us back to the superstitious beliefs of people to whom words as such entirely independent of their meaning, are clothed with power. In accord with this curious mixture of what might be called the old and the new, we find another striking feature in these texts, in the directions they contain for the performance of certain symbolical acts in order to further ensure the efficacy of the appeal.

The invocation or incantation by itself is insufficient. In fact, one gains the impression that at times the appeal to the gods was regarded as subsidiary to the rites to be performed on the occasion of these appeals. The address to the god or gods is introductory, while the incantation is merely the accompaniment to the symbolical rites. These rites were of various kinds. Either certain objects were presented to the god, such as honey, butter, corn, grain, meat, precious metals, ornaments or trinkets, or the suppliant presents oil with which he is anointed, incense which is to be burned in his presence, or some purely symbolical act is performed as the loosening of knots, the burning of an image or the presentation of some plant or herb possessing real or mystic medicinal power. The notion of a real sacrifice, while not absent from these rites, is not the prominent trait. The character of these sacrifices shows that though the priests derived some benefit from them, they are introduced rather from a belief that something had to be *done* by the suppliant. It would take us too long—nor is this the place—to discuss in detail the meaning of these various rites. Suffice it to say, that some of them are satisfactorily explained by Mr. King, while for others his comments pave the way for further studies in this field.

In order to properly appreciate the section of the religious literature to which the prayers published by Mr. King belong, we must bear in mind another no less important feature to which he calls attention. The prayers have passed through a process of editing. At times independent prayers have been combined together to form a group. In others, the occasions on which they are to be recited have been indicated, and the manner in which the ceremonial directions are introduced stamps the prayers as forming part of a ritual prepared for the service of the priests. The worshiper was entirely in the hands of the priest. It was the latter who led him into the presence of the deity, who told him what to do and what to say. It would appear that the invocation to the gods fell in many cases entirely to the priest; in others, where the suppliant makes the appeal, it is the priest who prescribes the words to be uttered and who legitimizes the appeal by adding his endorsement. The ceremonies connected with the prayer were performed by the priest. It was the latter who presented the offering on behalf of the suppliant, who waved the censer, who anointed the worshiper, who burned the image and who loosened the cords.

It is clear then that such a group of prayers as Mr. King has published were put together by some priest or rather body of priests to serve

as a guide or standard in the performance of the duties devolving upon them. Mr. King suggests that separate rituals may have existed for the different classes of the population, rituals in which certain patron deities of these various classes were the ones to be implored. We venture to think, however, that the supreme power wielded by the priests of Babylonia and Assyria rendered such an independent and in a measure individual development of religious thought highly improbable if not impossible. In private contracts and in affairs connected with family or communal life, the old local gods continued to enjoy a certain amount of prestige at all times, but in the official cult only the great gods in whose service stood a large and powerful body of priests were the ones to receive recognition through the standard rituals of the country. Mr. King's group of tablets furnishes us with one of these standard rituals. For the private cult, for the popular religious customs—customs that to the priests must have frequently appeared in the light of superstitions—we must turn to the so-called contract tablets, that illustrate the daily life and thoughts of the people; and even here what light they throw upon religious conditions is indirect rather than direct. It is to be remembered that those who acted as the scribes were again the priests, whose influence thus permeates all phases of life in ancient Babylonia and Assyria.

Thanks to Mr. King, a great many points connected with the religion of the Babylonians and Assyrians are made much clearer than they were before and no small number of new points are brought out by his investigations. In conclusion we would especially commend his translations as being at once accurate and cautious. He does not hesitate frequently to confess his ignorance of certain passages. This frankness increases the confidence in the many difficult passages that he *does* translate. Naturally there are some in which there is room for differences of opinion and there are a number of passages of which Mr. King has failed to catch the full force. No doubt, too, as he continues his studies, he will reach a better understanding of many passages at present unintelligible to him.

To pick out these passages and discuss them would extend this notice beyond reasonable proportions. A few examples will suffice.

No. 27, l. 14 is to be translated, "They (*i. e.*, the hostile deities) give (me) answer to a command, by disobedience." That is to say, when they are commanded by me, they reply with disobedience.

No. 1, 2, a better translation would be, "who alone givest light," and l. 4, "who guideth aright the black-headed race."

No. 1, 41, the second ideograph is clearly synonymous in meaning with the first term—*saḥāru*. In Brünnow, No. 10,752, the sign in question equals *saḥāru*, "turn towards." Since, according to IV R. 5, 28 *b* (Brünnow, No. 10,754), the double ideograph as well as the single one is the equivalent of I. 2 and I. 3 of the stem 𐤒𐤕, a reading like *aštē'-ka* (or perhaps *ašteni'-ka*), "I seek thee," is to be preferred. Certainly King's translation, "I have established thee," is unwarranted and misses the point.

No. 27, 8, translate "With Sin in the heavens thou seekest out all things, *i. e.*, thou seest everything."

Occasionally, too, one should have liked to have seen more explicit discussions of the contents of the prayers. Mr. King was evidently prompted by the commendable desire not to extend his book beyond undue proportions, but one may err on the side of self-restraint.

Taken as a whole, Mr. King's work is one of the very best contributions that has as yet been made to the religious literature of the Babylonians and Assyrians. Scholars owe him thanks for the manner in which he has performed his task. His book is indispensable to those who would penetrate into the spirit of the Babylonian religion and we earnestly hope that he will continue his useful labors. Enjoying the advantage of permanent residence among the treasures of the British Museum, he is in a peculiarly favorable position for publishing texts. Thanks to him and those mentioned at the beginning of this review, we now have a clear insight into certain phases of Babylonian magic. The incantation texts and prayers are now pretty thoroughly worked up, but a great task (among others) that still remains is a systematic publication of the omen texts of the British Museum collection. Of this division of the Babylonian literature we as yet know little, nor can we gain a clear insight until the mass of tablets and fragments containing omens shall have been examined, classified and published. No doubt series and groups exist here as in other divisions of the literature. By a careful study of such a series or a group, many of the difficulties experienced in translating the few promiscuous texts hitherto published will no doubt be removed. The task is certain of bringing with it great rewards and we know of no one better qualified in every way to undertake it than the able assistant in the Department of Egyptian and Assyrian Antiquities of the British Museum.

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SOME CONTRIBUTIONS TO HEBREW ONOMATOLOGY.

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When Siegfried and Stade published, in 1892, the first part of their *Hebrew Dictionary of the Old Testament*, they sent it out with this motto on its cover: "Est etiam nesciendi quaedam ars. Gottfr. Hermann." I suppose they took it from Fleischer, who thus recommended this art in Levy's *Neuhebräischem Wörterbuch*, IV., 229. On the title-page of their complete work (1893) they gave it in its original wording: "Est quaedam etiam nesciendi ars et scientia." We cannot deny that they followed this principle especially with regard to the proper names of the Old Testament: they have refrained from mentioning any former explanations of the Hebrew proper names, nor did they themselves make any attempt to give new explanations of names hitherto unexplained.

They were followed in this art and science by the new editor of the Gesenius' *Lexicon*, Professor Frantz Buhl (12th edition, Leipzig, 1895), who likewise deleted all translations of proper names which were to be found in the former editions of this work.

I must confess that it is a great comfort to me, that the American and English scholars who are at present engaged in recasting the English Gesenius, viz.: Brown, Driver, and Briggs, keep to the old course and give, wherever it seems possible, an explanation of the proper names contained in the Old Testament.

I may be permitted to give in the following lines some contributions to this department of Hebrew lexicography, which seems to me, as it is the oldest, to be also one of the most interesting.

1. The first name explained in the Old Testament is that of Eve, חַוָּה, while that of Adam needed no explanation for Hebrew ears; it reminded them at once of אֲדָמָה soil, Gen. 2:7; 3:16. So much more were later generations interested in the explanation of the latter. It is sufficient to refer to the *Onomastica sacra* as published by de Lagarde: *homo sive terrenus aut indigena vel terra rubra*; *μαρτυρία ἡ γηγενής ἡ ἄνθρωπος ἡ χεὺς ἡ αἶμα ἡ γῆ σαρκουμένη ἡ [γῆ] ἐρυθρά + ὁμοίωσις + γῆ ἐρχομένη [= ?] + γῆ παρθένος + γῆ αἱματώδης*. Josephus gave *πυρρός· ἐπειδήπερ ἀπὸ τῆς πυρρᾶς γῆς φυραθείσης ἐγεγόνει· τοιαύτη γάρ ἐστιν ἡ παρθένος γῆ καὶ ἀληθινή*. (On virgin-soil compare the passage of Plinius, quoted by Vallarsi and de Lagarde, 185-6.) Rabbinical acuteness found in its three letters an indication of the three names of Adam, David, and Messiah, as the beginning, middle, and end of the history of Salvation; Greek Jews and Christians in the four letters of its Greek form Ἀδὰμ the four quarters of the world:

Ἀνατολὴν τε Δύσιν τε Μεσημβρίαν τε καὶ Ἄρκτον

(*Orac. Sibyll.*, III., 26, Augustin, tract 9:10 in Joh.). The numerical value of its four letters (1+4+1+40) was considered as containing a type of Christ as the second temple (John 2:20; Primasius, ed. Migne, 68, 885) or of the 46 days from Wednesday after Quinquagesima to the holy Sabbath (Amalarius). Even in Mohammedan theology the name played a rôle. "Cur Adam dictus Adam?" was one of the questions put by Abdia ben Salom to Mohammed; and because Mohammed answered it like his other questions to his satisfaction, Abdia recognized him as prophet and became a Moslem. According to *Mahometis Abdallae filii theologia dialogo explicata Hermanno Nellingaunense interprete* (1543) his answer was: "Quia creatus de limo terrarum omnium, non unius. si enim de uno creatus esset, nulla esset inter homines noticiae creatio" [= creationis notitia?]. With this compare Herder in his *Geist der hebräischen Poesie* (ed. Suphan, 438): "Erdenmann heisst er, das ist seine Geschichte," and every reader will have sufficient examples of how much wisdom and folly can be connected with a single name. That a new-born child deplores the first parents, crying *A* (Adam) if a boy, *E* (Eve) if a girl, is

a pun, which goes through the whole of the Middle Ages, from Andreas, Archbishop of Lund (†1228), to the greatest of the medieval Popes, Innocent III. in his "*de miseria humanae conditionis*," down to one of the best German prose writers of the 15th century, Albrecht von Eyb (ob einem Manne sei zu nehmen ein eelich Weib oder nit), or to the first encyclopedia of the renaissance, Gregor Reisch's *margarita philosophica*.¹ But this only by way of introduction to the name of Adam's wife, Eve, חַוָּה.

2. B[rown]-D[river]-B[riggs] distinguish three roots, חוה.

I. Phenician חוה = Hebrew חַוָּה *live*.

II. = Arabic حَرَى *collect, gather*.

III. = Aramaic חַבַּח, only in Piel, *tell, declare*.

Under the first root, which alone concerns us here, they give only

חַוָּה n. pr. f., Gen. 3:20; 4:1—here one of the rare misprints

in their work, חַוָּה instead of חַוָּה—; and

יְחֻוָּה n. pr. m., 2 Chron. 29:14 Kt.; Qr. יְחֻוָּה, q. v. sub חַוָּה.

If we follow this reference we find יְחֻוָּה explained *may El live*, under comparison of Phenician יְחֻוָּה, יְחֻוָּה. B-D-B do not touch the question how to vocalize the Ketib יְחֻוָּה; S[iegfried]-S[tade] and G[esenius]-B[uhl] print יְחֻוָּה, without a warning—beside the addition of "Kt."—that this vocalization does not rest on tradition. If we compare similar names as יְחֻוָּה beside יְחֻוָּה, פְּנִיָּה—פְּנִיָּה, especially מְחֻוָּה beside מְחֻוָּה, it seems more likely that the Massorites would have vocalized יְחֻוָּה (cf. Eccl. 11:3 יְחֻוָּה); I have, however, no doubt that יְחֻוָּה gives the original meaning of the name: *God gives life*, and leads us to explain יְחֻוָּה in a similar way, as (Piel or as) Hifil, not as Qal. There seems to be no example in the Old Testament to show how the jussive Hifil of חַוָּה and חַוָּה would sound; after the analogy of יְחֻוָּה and יְחֻוָּה, which are at the same time Qal and Hifil, it seems to me that יְחֻוָּה may stand for Hifil as well as for

¹ On Andreas, Sunonis filius, cf. the edition of his *Hexaemeron* by Cl. Gertz, Hauniae, 1892, and the review of it by Hauréau (*Journal des Savants*, 1893, p. 125). The old school-verse was:

Omnis masculus a! nascens, e! femina profert,
Et dicunt e! vel a! quotquot nascuntur ab Eva,
A! dat Adam genitor, e! dedit Eva parens.

With Andreas it has the following form:

Post culpam dicta fuit Eva, quod e vel a voce
Promant lugubri quotquot nascuntur ab Eva.
E! quaevis mulier, et a! quivis masculus istam
Ingrediens lucem fiendo proclamatur . . .

Qal. מְחַיֶּיאל and מְחַיִּיאל are, then, the participles of the same roots and B-D-B ought to have placed these two names on p. 295 b and 313 b. Now they will make their appearance, no doubt, under the root מָחַהּ = *wiped out by God* or *smitten by God*, which is nonsense as the name of a child. If then, in Gen. 5, we find the root חָיָה = חַיָּה *live*, I see no reason why we should not find the same root in the name of Eve. Wellhausen and Nöldeke thought of Arabic حَيَّة *serpent*; Robertson Smith explained: mother of every ḥayy = tribe. Samachšari quotes (*Mufaṣṣal*, p. 6, 1) حَيَّة as a name of irregular formation; Barhebraeus (*Grammaire*, I., 6) took it as imperative from سَمِّ to *tell*; for Renan it had an Aramaic ring; as it stands, it may be either the feminine of a noun or adjective, corresponding to Hebrew חַי, or 3d fem. perf. = *she lives*, or finally 3d. masc. perf. Piel (= Hebr. חָיָה, חַיָּה) *he, i. e., God has given life*.

3. In the same list of names, Gen. 5, in which we have מְחַיֶּיאל and מְחַיִּיאל we find the name מְדַלְלֵאל. The vocalization is rather strange and has its analogy only Prov. 27:21 מְדַלְלֵי. I don't see why in this place we do not vocalize מְדַלְלֵי (Part. Piel: *the man according to the mouth of him that praises him*). If we find the name יְדַלְלֵאל, we will be inclined to see in מְדַלְלֵאל the corresponding participle, just as above in מְחַיֶּיאל and מְחַיִּיאל on the side of יְחַיֵּאל and יְחַיֵּאל. On the other hand it is much more likely that, in names of the form יְדַלְלֵאל, the second member be subject, not object, as the present vocalization presupposes: "praised be God," not "he shall praise God"; but then we expect the passive, not the active; thus the question of the true vocalization of this name must remain open.

4. It is a very probable assumption that the names of the Sethites and Kainites were originally identical; יֶרֶד in the one list corresponds to עֵירַד in the other. De Lagarde declared *Tauδ*, in which form the latter name in the Septuagint appears, for the most original, for reasons which Budde (*Urgeschichte*, p. 124) did not understand (de Lagarde, *Mittheilungen*, I., 146). I do not wish to express any opinion on the meaning of the name, but it seems to me that its twofold form is of the greatest importance for the explanation of the name of Jerusalem. According to the Tel-Amarna tablets we can scarcely doubt that "Urusalim" or "Ursalimmu," i. e., עֵיר שָׁלֵם *the town (of) Salem*, is the original form of the name. Hitherto we have had no certain example

that on Hebrew soil ע might be dropped at the beginning of a word, although we have sufficient cases of its disappearance in the middle of words (cf. בל, רוח, בכה = בעל, רעות, בענה, etc.). Therefore it would be very important if ירד and עירד were really identical. To me it seems so. For their vocalization I should compare כָּבֵד and כִּבְד.

5. A name, the explanation of which seems decidedly wrong in B-D-B, is בִּרְזַל. B-D-B give it (p. 137) after בִּרְזַל as "man of iron." We have three men of this name in the Old Testament: 1) a Gileadite, 2 Sam. 17:27, after whom 2) a priest in the time of Ezra is named (Ezr. 2:61; Neh. 7:63); 3) a Meholathite, 2 Sam. 21:8. Now one of the chief characteristics of the Semitic languages, we are told, is that they do not like to form adjectives from nouns denoting material, metals (compare a similar difference in this direction between English and German); therefore the explanation "man of iron" is quite improbable. On the other hand, in Gilead according to the tradition of Genesis, Aramaeans and Jews, Laban and Jacob as their representatives, met together; it is therefore *a priori* probable that בר is Aramaic = son, and זל a proper name of a person, place, or God. I cannot give an exact example for זל, but it may be remarked that the root זלל, which is very rare in Hebrew, is rather frequent in Aramaic, denoting luxurious in bono et malo sensu.

6. The supposition of an Aramaic origin of this name is fully confirmed by the fact that the first Barzillai has a son named כְּמָדָה. כְּמָדָה is again a root scarcely once occurring in Hebrew (Ps. 63:2), but rather common in Syriac, denoting especially weakness of sight; and the other Barzillai, of Mehola, has a son called עֲדִיָּאל, who married one of the daughters of Saul. Adriel has been hitherto explained from Hebrew "herd of God"; it is of course nothing but the Aramaic form of the Hebrew עֲדִיָּאל *my help is God* or *help of God*; and we gain thus the fact, most important for the ethnology of Palestine, that in the times of Saul Aramaeans were settled not only in Gilead, but also at Mehola.

7. It would be of still greater importance, if Egyptian names could be traced with certainty among the Israelites; and especially among their priests.

Now that פִּינְחָס (Phinehas), the grandson of Aaron and the son of Eli, does not mean (from Hebrew) "the mouth of brass"

or "the mouth of the serpent," but is Egyptian = *the Negro*, has been proposed by Lauth a quarter of a century ago (*ZDMG.*, XXV., 1871, p. 139; see my *Israelitische Eigennamen*, p. 112). Neither S-St nor G-B mention this explanation.

In the book just mentioned I referred to another member of the same family, פִּיטְיָאֵל, Ex. 6:25. The first part of this name seems to me quite identical with that which we have in פִּיטְיָפֶר, פִּיטְיָפָר, the Egyptian origin of which is undoubted.

In חֹרִי, who is named with Aaron as companion with Moses, we may seek the Egyptian Horus.

The brother of the second Phinehas is חֹפְנִי *Hofni*. The first part of his name reminds us at once of Pharaoh Hophra חֹפְרַע and of the Septuagint in Jer. 46:15, which translates נַחֲרִי = *εφυγεν ο Απρις* = נָחַרְיָה, a translation which G-B again does not think worth mentioning. But I must leave to Egyptologists to state whether or not the second part of חֹפְנִי (-ni, -ani, -eni, etc.) might be Egyptian.

אֶסִּיר, which Euting, de Lagarde, Duhm explain of Osiris, Isa. 10:9, is likewise a name (Ex. 6:24) for a son of Korah.

פִּיטְיָה Ex. 1:15, concerning which I had asked (*loc. cit.*, p. 112), whether it might not be Egyptian, has since been explained from Hebrew by de Lagarde.

פִּרְנָה, Num. 34:25, reminds us of Pharnaces, but on the other hand also of Pharaoh.

It seems to me highly desirable that an Egyptologist should spend a few hours in examining the names of persons in Exodus and Numbers. But I must return to the Aramaean son-in-law of Saul, Adriel.

8. There is an uncertainty in the biblical statements which of the daughters of Saul this Adriel married, Merab or Michal. What is the meaning of their names? I see in Merab מֶרַב an abbreviation of a name found in the same family, viz.: מְרִיב בַּעַל, i. e., "Baal fights." I know that the latter name is also written מְרִיבֶעַל and it is very tempting to consider this form as the original and to explain it in accordance with Iš-bošeth, Imru-l-qais (אִישׁ בַּשֵּׁת, אִשְׁבַּעַל) as "man of Baal." Even the name יִרְבֶּעַל, which everywhere is written by the Massorites with double ב, might be taken as יִרְבֶּעַל after the analogy of יִרְמְיָאֵל. But if we compare יִרְבֶּ and יִרְבָּעַם, I do not see why we should not derive all these names from the same root, רִיב, רִיב, explaining יִרְבֶּעַל

not as "warrior for Baal," still less "against Baal"—the former explanation with G-B!—but "Baal fights," מַרְיָבֶעַל as participle, "Baal is fighting," Merab a disfigured abbreviation. (Note how often in the Psalms the cry is heard that God may רִיב the cause of his worshiper.) It is a rule with Semites that members of the same family bear similar names; the best known example of this is Hassan, Hossain, Muhassin (*cf.* Goldziher, *ZDMG.*, L., 1896, 119, Šabbar, Šubbair, Mušabbir as names of the sons of Aaron); therefore the ב of Merab seems to me to testify for the ב of מַרְיָבֶעַל and then also for that of יִרְבֶּעַל. Again it seems that female names are sometimes abbreviations of male names. In this way, at least, I explain the name שָׂרָה and שָׂרִי (Sara) as perfect of the same root, the imperfect of which we have in יִשְׂרָאֵל; the latter name meaning "God will fight," the former "He has fought." The verbs שָׂרִי ל' pass into verbs שָׂרָה ל'; thus שָׂרִי was changed into שָׂרָה. Even the Septuagint still testifies that the termination of שָׂרִי is quite different from that in בְּרִיָּלִי, שָׂדִי, יִשִּׁי, etc.; for it does not transliterate it by -a, but like that of Arabic סִינִי by -a, Σα(ρ)α, Σα. We ought to follow this example, writing and pronouncing *Sina, Sara*.

9. But where does Michal מִיכָל, the name of Merab's sister, come from? B-D-B do not mention it (p. 408) under the root יכל, though the female name יִכְלִיָּה (י) may tempt us to see in it an example similar to those hitherto adduced; they will mention it, I suppose, with the appellative מִיכָל. Olshausen saw in it a mutilated form of מִיכָאֵל *who is like God*; but it is not very probable that for a girl such a name was chosen among Semites, and it is very curious to note that the Septuagint renders it Μελαχ. Some scholars have therefore considered the י as a graphic deformation of ל; but it is just as probable a phonetic change. Especially in Aramaic we find liquidae disappearing or rather changing into t. Hebrew *Gilgal* has its Aramaic equivalent in *giglā*, גִּלְגַּל = Aramaic ḡlālā, צִלְצַל = Aramaic ṣlṣlā; ζανιον is certainly = זִנְזָן; *cf.* further מַמְנָן, etc. I should place מִיכָל under the root מלך, leaving the origin of the last letter in suspense.

10. One word, finally, on the spelling of יִשַּׁשָּׁכָר *Issachar*. It is now generally recognized that the Massorites wish us to read יִשַּׁשָּׁכָר *Issachar* by a qere perpetuum; see Baer, *Genesis*, p. 84. But how to explain the Ketib, יִשַּׁשָּׁכָר? Wellhausen (*Samuel*,

A GRAMMAR OF THE ARAMAIC IDIOM CONTAINED IN THE BABYLONIAN TALMUD.¹

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III. MORPHOLOGY.²

PA'EL.—*Perfect.*—§273. The vowel of the first syllable is generally *ā*, before gutturals mostly *i* or *ē* (§68). The vowel of the second syllable tends to stay in all the forms.

Pa'el.

PERFECT—			
Sing. 3d masc. . .	קָטַל	קָטִיל, (טִי)	קָטוּל
3d fem. . .	קָטְלָא	קָטִילָא, חֲ	—
2d com. . .	קָטְלִיתָ	קָטִילִיתָ	—
1st " . .	קָטְלִיתָ [ח]	קָטִילִיתָ [ח]	קָטוּלִיתָ [ח]
Plur. 3d masc. {	קָטְלוּ	קָטִילוּ	—
		קָטוּל	—
2d masc. . .	קָטְלִיתֶם, יִחְדוּ [ח]	קָטִילִיתֶם, יִחְדוּ [ח]	—
1st com. {	קָטְלִנָּא	קָטִילִנָּא, לִינָּה	—
	קָטְלִינָּה, קָן	קָטִילִינָּה, לִינָּה	—
IMPERFECT—			
Sing. 3d masc. . .	לִיקְטַל, לָקַ	לִיקְטִיל, לָקַ	לִיקְטוּל, לָקַ
3d fem. . .	לִיקְטְלָא	לִיקְטִילָא	לִיקְטוּלָא
2d masc. . .	לִיקְטְלִיתָ	לִיקְטִילִיתָ	—
1st com. . .	לִיקְטְלִינָּא, אָ	לִיקְטִילִינָּא, אָ	לִיקְטוּלִינָּא
3d masc. . .		לִיקְטְלִינָּה, לָקַ	—
3d fem. . .		לִיקְטְלִינָּה, לָקַ	—
2d masc. . .		לִיקְטְלִינָּה [ח]	—
1st com. . .	נִקְטַל	נִקְטִיל, נִקַּ	נִקְטוּל

¹ See *AJSL.*, Vol. XIII., No. 1, pp. 21-73; No. 2, pp. 113-139.

² *Ibid.*, pp. 50, 118.

1st sing. com.—§277. a) [B קטלית; T קטילית; Pal. Talm. קטלית; M קטלית; S מְכַלֵּה].—[קטילית B. Q. 70 a; שְׁמִיחָא I put under ban, *ibid.* 17 a; קָרַיְבִיחַ I brought near, Sabb. 89 b; חֲפִיפִי I flattered, M. Q. 17 a; בְּרִיכִי I said grace, Ber. 49 a.

b) [T קטלית].—שְׁדַרִּי I sent, Meg. 7 b ('En Y. שְׁדַרִּיחַ); בִּצְרִי I gave for less, B. M. 103 b; נִבְחִי I made a noise, Ber. 57 b.¹

c) בְּנִפְשִׁיכִי I have gathered you, B. Q. 113 b).²

3d plur. masc.—§278. a) [B קטלו; T קטילו; Pal. Talm. קטלו; M קטליון; S מְכַלֵּה, מְכַלֵּה].—קטלו Gitt. 70 b; סְלִיקוּ they removed, Ber. 42 a; קָרַיְבוּ they brought near, Qidd. 81 a; שְׁמִיחוּ they put under ban, M. Q. 16 a; תִּקְיְנוּ they instituted, Ned. 10 a, Gitt. 49 b; תִּקְיְנוּ B. B. 172 b.

b) [T קטלו; S מְכַלֵּה, מְכַלֵּה].—שְׁדַרוּ they sent, Ber. 42 a; שִׁבְחוּ they praised, Gitt. 56 a; בִּצְרוּ they diminished, Taan. 24 b; שְׁדַרוּ *ibid.* 23 b; צִיעְרוּ they vexed, Keth. 61 b.³

c) תִּקְיוּ M. Q. 3 b, Pes. 30 b; תִּקְיוּ Pes. 116 b, Yeb. 31 b; שְׁדַרוּ C. MS., Meg. 7 a (voc.); עֲקְרוּ they removed, Hull. 59 b; סִירוּ they clung to, Beḡā 11 a.

2d plur. masc.—§279. a) [T קטילתון; M קטילתון; S מְכַלֵּה, מְכַלֵּה].—קטילתון Sanh. 101 b, Gitt. 70 b; זִבְיִנְתּוּ you sold, A. Z. 71 a; תִּפְכִּיתוּ turn ye, M. MS., Pes. 40 a.⁴

b) פִּטְרִיתוּ Ber. 54 b; פִּטְרִיתוּ M. MS., *ibid.*; סִפְנִיתוּ ye would have endangered, Ber. 25 a.

1st plur. com.—§280. a) [T קטילנא; M קטילנא; S מְכַלֵּה, מְכַלֵּה].—קטילנא we took upon, Taan. 23 a; בְּרִיכְנא we (I) said grace, Ber. 58 b, eds.; בְּרִיכְנא *ibid.*; תִּקְנִנא we instituted, Succ. 4 b; בִּשְׁלִינִנּוּ we cooked, B. B. 73 b; בְּרִיכְנִי (I) we pronounced a benediction, M. MS., Ber. 58 b.⁵

b) שִׁפְרִנָּא we freed, Qidd. 52 b; נִקְרִינָא we cleaned, B. B. 74 b.

IMPERFECT.—§281. In the imperfect the vowel of the first stem-consonant is, with a few exceptions, always *ā*. In the 2d and the 3d person plural the second stem-vowel is invariably omitted.

¹ שְׁדַרִּית, שְׁבַקִּית, שְׁדַרִּית, HG. ed. pr. 47 c.

² תְּרוֹכִית, HG. 47 c.

³ שְׁדַרִּי they sent, SM., No. LIII. (voc.).

⁴ Cf. §§ 205, 232, a;—קָרַיְשְׁתּוּן, TG., ed. Harkavy, § 210.

⁵ בִּרְיִשְׁנָא, TR., II. 52; תִּקְנִנּוּ *ibid.* 5.

3d sing. masc.—§282. a) [BT יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל BT)]
— לִיבְרִיִּשׁ *he divorces*, Ar. 23 a; לִינְפִיב *dries*, Sabb. 141 a; נְבִרִיָּה *says grace*, Ber. 46 a; נִשְׁלֵם *pays*, B. Q. 108 a; נִזְבֵּן *sells*, Qidd.
20 a; נִקְבִּיל *receives*, B. B. 4 a; לִיבִיבִּם Yeb. 18 b; לִיבִישִׁיל Gitt. 69 a.

b) לִישְׁדֵּר *sends*, Sabb. 140 b, Ber. 51 b; לִיבִלָּח *shaves*, *ibid.*
110 b; לִיזְמֵר *sings*, Sanh. 7 a; נִידוּדֵר *places*, B. M. 84 a; לִשְׁלֵחַ
strips, Sanh. 109 b.

c) לִיזְבֹּן *sells*, Sanh. 95 a; לִיבִזֹּל *shakes*, M. MS., Sabb. 66 b.
לִיבְרוּךְ ed. Ven. Ber. 36 a; לִזְבֹּן 'En Y. 'Ar. 30 b, eds. לִיבְרוּךְ.

3d sing. fem.—§283. a) [BT יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל BT)]
— לִיבְרִיִּשׁ B. Q. 20 b, Sabb. 110 a.

b) לִישְׁדֵּר *sends*, Ber. 18 b; לִיבִלָּח *takes off*, Sabb. 110 a.

c) לִיבְרוּךְ Nidd. 6 b.

2d sing. masc.—§284. a) לִיבְרוּךְ B. B. 21 a; לִישְׁפִּיץ *thou*
repaiorest, Yeb. 63 a; לִיבְרוּךְ *sellest*, B. M. 107 a.

b) לִישְׁפִּיץ *thou pullest out*, Pes. 113 a; לִיבְרוּךְ *thou believest*,
Gitt. 30 b.

1st sing. com.—§285. a) [B יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל B)]
— לִיבְרוּךְ Ber. 28 a; לִיבְרוּךְ Hag. 5 b; לִיבְרוּךְ Ber. 48 a; לִיבְרוּךְ Ber. 22 b, M. MS.; לִיבְרוּךְ I prepare, Hull.
60 a; לִיבְרוּךְ Qidd. 40 a.

b) לִישְׁדֵּר I send, Sanh. 98 a; לִישְׁפִּיץ I uproot, Ber. 54 b.

c) לִיבְרוּךְ I sell, B. M. 108 a.¹

3d plur. masc.—§286. [BT יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל BT)]
— לִיבְרוּךְ Gitt. 7 a; לִיבְרוּךְ Meg. 4 a; לִיבְרוּךְ vex, Ber. 28 a;
לִיבְרוּךְ say grace, *ibid.* 50 a; לִיבְרוּךְ they order, Gitt. 49 b.²

3d plur. fem.—§287. [BT יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל BT)]
— לִיבְרוּךְ they hinder, Col. MS., Zeb. 40 a.

1st plur. com.—§288. a) [BT יִקְשִׁי ל (S; נִקְאטִיל M; יִקְשִׁי ל BT)]
— לִיבְרוּךְ Hag. 5 b, Yeb. 121 a; לִיבְרוּךְ Pes. 103 b; לִיבְרוּךְ we order, Hôr.
13 b; לִיבְרוּךְ Ber. 45 b.

b) לִישְׁדֵּר we send, Sanh. 109 a.

c) לִיבְרוּךְ Ber. 36 a, ed. Ven.

¹ לִיבְרוּךְ, HG., ed. pr. 113 a; לִיבְרוּךְ, Igg. Sertrâ, 25.

² לִיבְרוּךְ, TG., ed. Cassel, §9.

³ לִיבְרוּךְ let them give a שְׁטֵר מֵאֵין, HG., ed. pr. 110 d.

IMPERATIVE.—*Sing. masc.*—§289. a) [BT קט(ר)ל; M קטיל; S مَنّ sell, Ber. 62b; שפץ repair, Yeb. 63a; קרים Tam. 27b; קביל B. Q. 117a; ברך Ber. 54a; צבית prepare, M. Q. 27b; חשב count, Meg. 11b.

b) שד send, B. M. 4a; עש give tithes, Ned. 44b; אשר believe, Gitt. 30b.

c) קבול Sanh. 48b; זבון B. M. 108a.

Sing. fem.—§290. a) [T קטילי; S مَنّ cook, Ned. 66b; שלימי pay, B. M. 42b.

Plur. masc.—§291. a) [BT קט(ר)לו; S مَنّ, צביתו R. H. 17a; זידו prepare, A. Z. 17a; קרימו come early, חשכו come late, Ber. 8a; נבדו spread out, Er. 94a; with loss of stem-vowel: שחקו Gitt. 84b; זבנו B. B. 22a.

INFINITIVE.—§292. The usual form of the infinitive is קטול; the other forms occur but sporadically. The change of the first vowel to *i* is rare.

a) qattûle:¹ שמותי Col. MS., Meg. 4a (voc.);² שקורי to lie, Sanh. 98a; פסופי ibid. 42a; שבותי to give praise, Pes. 2a; שדורי to send, Sabb. 108b; ברוכי to bless, צערי to vex, M. Q. 9b; קרוכי Col. MS., Zeb. 86a; לחדושי Ber. 29b; לבוי to lie flat, Sabb. 104a.

b) qittûle:¹ לביצורי to subtract, Zeb. 37b; לתיקוני to do the proper thing, B. M. 108a; תירוצי to explain, Zeb. 59a; צדורי to make an 'erab, Er. 75b; פיולי to make unfit, Zeb. 42a, for לעיצולי Pes. 85a, read with eds. and MSS. לאיצולי.

c) qattala: לזבנא to sell, A. Z. 30b; לספוקא to doubt, Ned. 2b; חספא to be wanting, Hor. 11b.

d) qattile: נבדי to lash, Pes. 52a, B. M. 86a.

e) qattale: לבני to lie flat, M. MS., Sabb. 104a.

f) qattala: לצלחא to cut, split, B. Q. 113b (but cf. Levy's Dictionary, s. v.).

g) qattil: לייבם Yeb. 39b; חביל to wound, B. Q. 87a; לברך to say grace, Ber. 53b; לשרש to uproot, B. B. 82a.

h) qattal: לברך Ber. 22b. (This might also be a form qattal.)

i) maqattil: למשרש B. B. 82a.

¹ Cf. Barth, *Nominalbildung*, §101 sq.

² Yemen MSS. have sometimes י or י for י, which is the Arabic way of vocalisation.

j) *maqattal*: מַפְּחָה *to become darker*, Nidd. 20 b; מַרְקַע *to patch*, 'Arūkh, B. B. 20 a.

k) *maqattala*: לְמִיפְטָרָא *to free*, Qidd. 64 b.

l) *qattalūi*: כְּפָרוּי *to fumigate with sulphur*, B. Q. 93 b; שְׂרָשׁוּי *to benefit*, M. Q. 12 a; הִדְרוּי *to turn*, V. L., A. Z. 38 b.

m) *qattalūi*: שְׂרָשׁוּי, 'Arūkh, M. Q. 12 a.¹

ACTIVE PARTICIPLE.—§293. The מ-*prefix* has sometimes an *i* vowel. At times it is dropped (§58), especially with enclitic pronouns.

Sing. masc.—§294. a) מְפָרֵשׁ *explains*, Ned. 2 b (§8); מְשַׁמָּח *puts under ban*, *ibid.* 7 b; מְחַרֵּץ *explains*, *ibid.* 34 a; מְזַבֵּן *sells*, *ibid.* 31 b; מְבַטֵּיל *neutralizes*, Pes. 115 b; מִסְרִיךְ *clings*, B. M. 71 a; perhaps also חַבִּיל *wounds*, M. MS., B. Q. 87 a; קָדִים *returns*, Ber. 18 b.²

b) מְהִדֵּר *returns*, Ned. 33 b; מְגַלַּח *shaves*, *ibid.* 19 b; מְפַחַח *leaves*, 'Arūkh, Meg. 12 b; מִמְלַח *roues*, Keth. 85 a; מִיעֵבֵר B. Q. 101 a; מְסִידֵר *recites*, Ber. 10 a, 13 a; מִידִּדֵּר *seeks*, Ber. 15 a; מְשַׁמָּח *makes glad*, Ber. 35 b.

Sing. fem.—§295. מְכַפֶּרֶה *atones*, Macc. 11 b; מְצַעֵרָא *vexes*, Yeb. 63 a; מְקַשְׁטָא *adorns*, *ibid.* 63 b; מְהוֹרָא *turns*, *ibid.*; מְשַׁקְרָא *lies*, Ned. 91 a; מְפַקְרָא *makes ineffective*, Ber. 55 a; מְקָרְבָא *comes near*, B. B. 73 b; מִיעֵבֶרָא *relents*, Yeb. 63 b; מִיקְדָּמָה Ned. 91 a.

Plur. masc.—§296. מְרַגְזִין *they anger*, Ned. 21 b; מְצַעֵרִי *vex*, *ibid.* 23 a; מְשַׁקְרִי *tell lies*, R. H. 32 b; מְסַלְקִי *remove*, מְבָרְכִי *pronounce benediction*, Ber. 44 b; מְצַעֵרִי Taan. 23 b, 24 b, Ber. 10 a; מְבַעֵרִי *frighten*, Meg. 29 a; מְבַדְּרִי *scatter, strew*, Gitt. 57 a; מְגַנְבִי *steal*, Ber. 18 b; מִינְשָׂרִי A. Z. 19 b; קָדְמִי Ber. 18 b; שְׂבָשְׂרִי *vine-gardeners*, B. M. 73 a; מְשִׁדְּרִי Pes. 113 a; מְשַׂרְשְׁוִי *benefit*, M. Q. 12 a.³

Plur. fem.—§297. מְרַמְזִין *wink*, Sabb. 62 b; מְרַחֲשִׁין *move*, Sanh. 87 b; מְשַׁחֲקִין *keep warm*, Gitt. 70 a.

¹ לְשִׁדְּרוּי *SM.*, No. xxv. (voc.); כְּפֻרָא *ibid.* No. lxx.; כְּפֻרָא, *Se'el.*, ed. pr., p. 20; לְקָרְבָא *HG.* 73; לְיִבּוּקָא *ibid.* 282; סְלִיקִי *TG.*, ed. Cassel, §28; לְפָרֵק *to explain*, *TG.*, ed. Harkavy, §290; לְמִבְרִיךְ *TR.*, II. 9.

² מִיִּכְנָה *HG.*, ed. pr., 133 d; מְנַקֵּחַ *Igg. Seritra*, 35.

³ קָא מְזַבְנִיא *HG.* ed. pr. 100 b.

PASSIVE PARTICIPLE.—*Sing. masc.*—§298. מִיהָדָק *squeezed in*, Sabb. 65 a; מְפֹשֵׁר *explained*, Ber. 55 a; מְפֻנֵּק *pampered*, Sabb. 109 a, B. Q. 34 a; מְחָסֵר *broken*, מְשֵׁלֵם *entire*, Taan. 25 a; מְלָבֵן *stretched flat*, Sabb. 104 a; מְנַגֵּעַ *is leprous*, Hull. 60 a; מְקָרֵב *is nearer*, Ber. 44 b.

Sing. fem.—§299. מְדַגְנָא *proper*, Taan. 22 b; מְחָסְרָא *Ned. 37 a*, מְיַחְסְרָא *wanting*, *ibid.* 23 b; מְסַפְקָא *doubtful*, Beṣā 4 b; מְעַבְרָא *intercalated*, Ned. 63 a; e. מְעַבְרָתָא *with young*, B. Q. 47 a.

Plur. masc.—§300. מְבָרְכִין *Yeb. 63 a*; מְכַנְפִין *are gathered*, Ned. 8 b; מְפֻנֵּקִי *pampered*, Sabb. 54 a, 109 a; מְסַפְקִי *doubted*, Qidd. 39 a; מְשֻׁלָּדִי *tired*, Ber. 6 b; מְיֻבָּשִׁי *dried*, A. Z. 28 b; מְכַנְפִי *gathered*, Ber. 56 a; מְזַבְיִנִי, Alfast, B. M., Pereq. IV.

Plur. fem.—§301. מְקָרְבִין *are near*, Sabb. 104 a; מְחַלְקִין *are separated*, Keth. 5 b; מְסַרְבָּנָן *placed with interruption*, B. B. 73 a; מְבִדְדִין *scattered*, Ber. 56 a; מְעַשְׂרִין *are tithed*, Hull. 7 b.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§302. a) מְבָרִיכְנָא *Ber. 53 b*; מְדַהֲרְנָא *I repeat*, *ibid.*; מְדַהֲרֵנָא *will answer*, Sanh. 91 a (f.); מְשַׁדְרְנָא *I send*, Sabb. 108 b.

b) מְפַרְשֵׁת *thou explainest*, Hull. 58 a; מְבָרַכַת *Ber. 53 b*; מְגַרְשֵׁת *divorcest*, *ibid.* 56 a; מְזַבְנִית *thou sellest*, B. M. 72 a; מְדַבְרַת *wilt thou lead*, Keth. 63 a (f.); מְזַבְיֵנָת, Alfast, B. B. 40 b.

c) מְשַׁחֲדֵינָא *we bribe*, Taan. 24 a; מְזַבְנֵינָא *we sell*, Qidd. 59 a; מְסַדְדֵינָא *we put in order*, Taan. 14 a; מְנַקְטֵינָא *we take*, Ber. 44 a; מְשַׁתְקֵינָא *we silence*, *ibid.* 33 a; מְקַדְמֵינָא *ibid.* 36 a; קַדְמֵינָא *Pes. 58 a*; יִבְמֵינָא *Yeb. 41 b*.¹

d) מְדַנְפֵּינָא *ye favor*, Keth. 84 b; מְבָרִיכֵינָא *Ber. 42 a*; מְסַלְקֵינָא *ye remove*, B. M. 73 a; מְשַׁבְּחֵינָא *Keth. 112 a*; מְשַׁלְמֵינָא *M. MS., Sanh. 30 a*; שְׁלֵמֵינָא *Sanh. 30 a*; קַבְלֵינָא *Sabb. 88 a*; בְּצַרְיֵינָא *ye diminish*, B. M. 77 a.²

Passive Participle.—§303. b) מְפַקְדַת *thou art bidden*, Ber. 10 a; מְפַקְדָת *Yeb. 65 b (f.)*; מְעַבְרָת *thou art with child*, B. B. 141 b.

c) מְרַחֲקִין *we are far*, B. B. 73 b; מְפַקְדִין *Yeb. 47 b*.

d) מְקַרְבֵינָא *ye are near*, B. B. 65 a.

¹ מְשַׁחֲדֵינָא, TG., ed. Cassel, §91; מְסַלְקֵינָא, *ibid.* §9.

² מְשַׁבְּחֵינָא, HG. 44; מְשַׁלְמֵינָא, HG. ed. pr. 107 a.

Aph'ēl.

PERFECT—			
Sing. 3d masc. . .	אָקטל	אָקטירל	אָקטורל
3d fem. . .	אָקטלא, ת־	אָקטילא, ת־ (ט)	אָקטולא, ת־
2d masc. . .	אָקטלת	אָקטלת, (ט)	—
2d fem. . .	אָקטלית	—	—
1st com. . .	אָקטלי [ת]	אָקטילי [ת]	אָקטולי [ת]
Plur. 3d masc. }	אָקטלו	אָקטילו	אָקטולו
3d fem. . .	אָקטלן	אָקטילן	—
2d masc. . .	אָקטלתו	אָקטילתו, (ט)	—
1st com. }	אָקטלנא, אָקטלן,	אָקטילנן,	—
	אָקטלינן, אָקטלנן	אָקטילינן	—
IMPERFECT—			
Sing. 3d masc. . .	לָקטל, (לִי, נִי, נִי')	לָקטירל, (לִי, נִי, נִי')	—
3d fem. . .	תָקטל	תָקטירל	—
2d masc. . .	תָקטל	תָקטירל	—
1st com. . .	אָקטל	אָקטירל	—
Plur. 3d masc. . .		לָקטלו [ן], (לִי, נִי')	—
3d fem. . .		לָקטלן, (לִי, נִי')	—
2d masc. . .		תָקטלו [ן], (טִי)	—
1st com. . .	נָקטל	נָקטירל	—
IMPERATIVE—			
Sing. 2d masc. . .	אָקטל	אָקטירל	—
2d fem. . .	—	אָקטילי	—
Plur. 2d masc. . .	אָקטלי, טול	אָקטילי [ן]	אָקטולו
INFINITIVE		אָקטילי	
PARTICIPLE—			
Active, sing. masc.	מָקטל	מָקטירל	—
fem. .	מָקטלא	מָקטילא	—
Passive, sg. masc.		מָקטל	
fem. .		מָקטלא	

EXAMPLES FOR APH'EL.

PERFECT.—*3d sing. masc.*—§304. a) [B הָקְטִיל; TM אֶקְטִיל; S אִמְכַּד].—אֶתְּוִיד he testified, Ber. 58 a; אֶדְלִיק he lit, Sabb. 21 b; אֶפְקִיד entrusted, Šebu. 45 b; אֶכְרִיו Ned. 39 b; אֶשְׁקִיל caused to pass over, Sanh. 77 b; אֶזְקִין (§68) grew old, Zeb. 59 a; אֶחָלֵעַ became worm-eaten, Macc. 7 b; אֶשְׁחִיךְ 'En Y. Bekh. 44 b.

b) אֶשְׁפֹּחַ he looked at, Ber. 28 a; אֶהָדַר Ned. 41 a; אֶרְוֹחַ made profit, B. Q. 50 a; אֶשְׁפֹּחַ found, B. M. 23 b.¹

c) אֶסְרוֹחַ putrefied, Nāz. 50 a; (אֶשְׁמוֹעִין) causes us to hear, Ned. 73 a, Meg. 7 a, R. H. 6 a, Taan. 30 a).

3d sing. fem.—§305. a) [B הָקְטִילָה; T אֶקְטִילָה; M אֶקְטִילָה; S אִמְכַּדָּה].—אֶתְּוִילָה she began, Gitt. 73 a, Yeb. 79 b; אֶרְבִּישָׁה Nidd. 57 b; אֶרְבִּילָה Yeb. 26 a; אֶחְמִיצָה Alf. Pes. 7 a, With loss of stem-vowel: אֶרְבֶּשָׁה Nidd. 57 b; אֶקְרַבַּת Yeb. 39 b (legal style).

b) אֶשְׁפֹּחָה M. Q. 27 b; אֶכְרַחַה Tem. 31 a.²

c) אֶזְקִינָה she became old, Nidd. 47 a.

2d sing. masc.—§306 a. [B הָקְטַלְתָּ; T אֶקְטִילְתָּ; M אֶקְטִילְתָּ; S אִמְכַּדְתָּ].—אֶפְסַדְתָּ didst spoil, Keth. 61 b; אֶתְוִידְתָּ didst witness, Pes. 113 b; אֶתְקַפַּחְתָּ madest difficult, B. B. 129 a; אֶהָדַרְתָּ didst turn, Pes. 86 b; אֶשְׁפַּחְתָּ didst find, B. M. 63 a.³

2d sing. fem.—§306 β. אֶרְבַּעִית didst place, B. Q. 114 a.

1st sing. com.—§307. a) [B הָקְטִילְתִּי; T אֶקְטִילִית; Pal. Talm. אֶקְטִילִית; M אֶקְטִילִית; S אִמְכַּדְתִּי].—אֶרְבִּישִׁית I stirred up, Sanh. 95 a (Palest.); אֶזְוִידִי I gained claim to possession, B. B. 41 a; אֶזְוִידִי I supported, Ned. 22 a; אֶרְחִיקִי I have removed, B. B. 26 a; אֶשְׁלִימִת I have delivered, Taan. 29 a; אֶהָרִיבִית I have destroyed, 'En Y. *ibid.* 25 a.⁴

b) אֶשְׁכַּחִי Sabb. 140 b, B. Q. 20 b; אֶבְרַחִי I chased away, B. M. 108 b; אֶהָדַרִי Sanh. 95 a.

3d plur. masc.—§308. a) [B הָקְטִילוּ; T אֶקְטִילוּ; Pal. Talm. אֶקְטִילוּ; M אֶקְטִילוּ; S אִמְכַּדוּ].—אֶקְרִיבוּ Zeb. 86 a; אֶקְדִּירוּ Sanh. 27 a; אֶקְדִּירוּ grew dark, Pes. 118 b; אֶקְדִּימוּ came before,

¹ Whether אֶשְׁכַּח is originally Qal, as Kautzsch holds (*Gramm. des bibl. Aram.*, p. 174), or Aph'el, as Noldeke (*GGA.* 1884, p. 1019) asserts, is immaterial as regards the form.

² אֶשְׁפַּחַת, TG., ed. Harkavy, §388.

³ אֶזְוִידִי, HG. ed. pr. 102 b.

⁴ אֶקְדִּימוּ, HG. ed. pr. 83 c; אֶהָרִיבִית, SM. No. v. a (voc.); אֶקְדִּיסָת, *ibid.* No. xxxiii, (voc.).

Ber. 50 b; אִירְחִיקוּ *were far away*, Hull. 17 a. With loss of stem-vowel, by analogy with the participle: אִיקְרְבוּ C. MS., Zeb. 86 a; אִסְתְּרִי B. Q. 73 a; אִקְדְּמִין Hag. Hat. Sabb. 88 a; אִכְרְזוּ Men. 64 b.

b) אִצְלָחוּ Ned. 50 ab, Sanh. 109 a; אִזְדָּרוּ Taan. 23 b; אִצְלָחוּ *were successful*, A. Z. 26 a.¹

c) אִפְרִישְׁיָפְרוּ they caused to be removed, Qidd. 81 a; (אִפְרִישְׁיָפְרוּ they separated them, *ibid.* 69 b).

d) אִזְמִינוּ Nidd. 66 a; אִצְרִינוּ Gitt. 2 b; אִזְמִינוּ Ber. 50 b, 55 b; אִכְרְזוּ Qidd. 70 b; אִזְדָּרוּ Meg. 14 b; אִחְזִיקוּ have adopted, Hull. 4a.²

3d plur. fem.—§309. אִשְׁבְּחוּ have ameliorated, B. M. 110 b; אִשְׁפְּחוּ have found, Nidd. 48 a.³

2d plur. masc.—§310. a) [אִקְטִילָתוֹן; T דִּקְטִילָתוֹן; S اَمْكِدْ]. אִתְרִיסְתָּוּ ye made war, Tām. 31 b.

b) אִדְפְּרָתוֹן M. MS., B. B. 171 b; אִשְׁפְּרָתוֹן Sabb. 67 a; אִשְׁפְּרָתוֹן ye paid attention, Succ. 31 a.

1st plur. com.—§311. a) [אִקְטִילָנָא; T אִקְטִילָנָא; M אִקְטִילָנָא; S اَمْكِدْ]. אִתְחִילָנָא Ber. 15 a. With loss of stem-vowel:

אִתְחִילָנָא began, Ber. 14 b; אִכְרְדִּין Sanh. 26 b; אִשְׁבְּלִין Nidd. 30 a.

b) אִשְׁפְּכָנָא Pes. 2b; אִשְׁפְּחִין Ned. 79 a; אִשְׁפְּחִין C. MS., Zeb. 68 b; אִשְׁפְּחִין Sabb. 30 b; אִשְׁפְּחִין Hōr. 10 a.⁴

IMPERFECT.—3d sing. masc.—§312. a) [יִקְטִיל, יִדְקִטֵּל; T יִקְטִיל, יִדְקִטֵּל; M נִקְטִיל; S نَمَك]. יִקְרִיז Qidd. 81 a; נִמְתִּיק becomes sweet, Ber. 39 a; לְחַרִּים puts under ban, 'Ar. 28 a; נִעְנִיק Qidd. 17 a; לְחַרִּים puts under heavy restrictions, Yeb. 88 a; לְפָסִיד B. M. 58 a.

b) נִיָּדָד B. Q. 81 a; לִישְׁמַע *ibid.* 49 b; נִיעֵבֵר Keth. 16 b; נִיָּדָד Ber. 6 a; לְשַׁבַּע Ned. 25 a; נִיָּפְרַח lets fly, A. Z. 10 a.⁵

2d sing. masc.—§313. a) תִּעְנִישׁ תִּעְנִישׁ punishest, Hag. 5 b; תִּדְרִיל windest skeins, 'Arakh, Yeb. 63 a; תִּחְמִיץ Pes. 7 a.

b) תִּשְׁכַּח finest, Sabb. 152 b.

1st sing. com.—§314. a) תִּחְזִיק Taan. 23 b.

b) תִּאָּדָד I take my word back, Sanh. 102 b.⁶

3d plur. masc.—§315 a. [יִקְטִילוּ, יִדְקִטֻּל; T יִקְטִילוּ, יִדְקִטֻּל; M נִקְטִילוּ, נִקְטִילוּ; S نَمَك]. יִקְדְּמוּ Sabb. 151 b; לִיָּדָד 'Ar. 28 a; לִיָּדָד they notice, 'En Y. Gitt. 56 a; נִקְרְבוּ Sebu. 12 a; לִיָּדָד Alf. B. B. 29 a.

¹ אִתְלַעֲדוּ became worm-eaten, Hal. Pes., §61.

² אִשְׁבִּיחַ, HG. ed. pr. 98 d; אִזְמִינוּ, *ibid.* 130 b.

³ אִתְמִיָּצָא, HG. ed. pr. 29 d.

⁴ אִתְחִילָנָא, TG., ed. Harkavy, §80; אִתְחִילָנָא, *ibid.* §§ 64, 330.

⁵ לְאִתְרִיחַ, TG., ed. Harkavy, §335; לִיָּדָד, HG. ed. pr. 35 d.

⁶ אִתְלַעֲדוּ, HG. ed. pr. 94 c.

3d plur. fem.—§315 β. לְרַבָּנָא Gitt. 56 a.

2d plur. masc.—§316. [B תְּהַקְטִילֶנּוּ; T תַּקְטִילֶנּוּ; M תַּאקְטִילֶנּוּ; S תַּקְטִילֶנּוּ].—[אֲמַרְתֶּם] ye claim possession, B. B. 29 b; תִּשְׁגִּיחוּ ye pay attention, Ned. 91 b; תִּשְׁגִּחוּ Alf. *ibid.*

1st plur. com.—§317. a) נִחְדִּיק Taan. 23 b.

b) נִשְׁפֹּחַ Sabb. 30 b.

IMPERATIVE.—*Sing. masc.*—§318. a) [B תְּהַקְטִיל; T תַּקְטִיל; S תַּאקְטִיל].—[אֲמַרְתֶּם] hide, Sabb. 51 a; אֲכַרִּי Ber. 55 b; אֲקַדִּים Ned. 3a.

b) תִּפְּחֵהוּ let fly, Šebu. 30 b; אֲפַקֵּר Succ. 44 b.

Sing. fem.—§319. a) [T תַּקְטִילִי, אֲקַטִּיל; S אֲמַרְתִּי].—אֲקַדִּימִי Sabb. 151 b, eds.

Plur. masc.—§320. a) [T תַּקְטִילוּ; Pal. Talm. אֲקַטִּלוּ; S אֲמַרְתֶּם].—[אֲמַרְתֶּם] Ned. 40 a; אֲשַׁלֵּמוּ finish, Ber. 8 b; אֲחִילֵנוּ begin, M. Q. 22 a; אֲנַמִּירֵנוּ teach, *ibid.* 13 b; אֲדַרְסֵנוּ turn south, B. B. 25 b; אֲחִירֵנוּ come early, Sanh. 70 b; אֲפִשְׁלֵנוּ twist, 'En Y., Bekh. 8 b.

b) [T תַּקְטִילוּ].—אֲדַרְסֵנוּ arrange the pieces, Gitt. 67 b; אֲנַבֵּרֵנוּ Sanh. 38 a.

c) אֲחִזְזֵנוּ be strong, hail! Gitt. 62 a; אֲנַמִּירֵנוּ teach ye, P. MS., Ber. 13 b.

d) אֲדַרְסֵנוּ return, Keth. 84 b.

INFINITIVE.—§321. The usual form of the infinitive is אֲקַטִּיל; all the other forms occur only sporadically.

a) 'aqtālē: לְאֲכַרֵּי Qidd. 70 b; לְאֲסַחֵדֵי to testify, Macc. 6 a; לְאֲפַרְשֵׁי to separate, Qidd. 69 b; לְאֲדַפְרֵי to remind, Ber. 14 b; לְאֲדַוְרֵי to warn, Macc. 23 a; לְאֲאֻמְרֵי to be astonished, B. B. 98 b; לְאֲאִפְהֵי (§23 c) to declare false, Sanh. 69 a; לְאֲאֻרְוֵי to extend, B. Q. 50 a; לְאֲצַמְוֵי to cause to grow, M. Q. 2 b; לְאֲחִרְבֵי to destroy, Taan. 29 a (§50).

b) 'iqtlē: לְאִפְסֹלֵי to make unfit, Pes. 14 b; לְאִשְׁתוּרֵי to make water, B. B. 19 b; לְאִיסְטוּרֵי to inform against, Yoma 20 b (some eds.).

c) 'aqtāl: אֲחֻמְרֵהוּ V. L., Pes. 17 a.¹

d) maqtālē: מִמְתוּרֵי to stretch, M. Q. 10 a (catch-word of the Tosephōth); מִפְטִירֵיהוּ Ber. 53 b).

e) maqtal: לְמַפְּחֵהוּ to let fly, A. Z. 10 a; מִקְדָּם Yoma 18 b.

f) miqtal: מִיָּדָדֵי M. MS., B. Q. 81 b; לְמִיטְרָה to trouble, Meg. 22 b.

g) naqtal: נִחְדֵּר B. Q. 81 b.

¹ לְאֲעִבְרָה (Meg. 23 a) is a quotation of the Targum to Lev. 18:21.

h) 'aqtalajē: אֶתְמוֹרִי to teach, MSS. B. B. 155 b; אֶתְמוֹרִי (contracted from אֶתְמוֹרִי) to carve, cut to pieces, A. Z. 38 b.¹

ACTIVE PARTICIPLE.—*Sing. masc.*—§322. a) מְחַקֵּה Ned. 9 b; מְקַדֵּשׁ *ibid.* 13 a; מְכַרֵּי Sabb. 140 b; מְסַדֵּר Ber. 60 b; מְחַמֵּר Šebu. 46 a.

b) מְשַׁפֵּחַ reminds, Ned. 32 b; מְשַׁפֵּחַ *ibid.* 31 b, 54 b; מְשַׁפֵּחַ Sanh. 106 b; מְשַׁמֵּעַ lets hear, Ned. 5 a, 55 a;² מְחַמֵּה is astonished, B. B. 98 b; מְכַשֵּׁר Zeb. 25 a; מְיַגְמֵר teaches, A. Z. 3 b.

Sing. fem.—§323. מְפַסְדָּה causes loss, B. M. 17 b; מְנַסְבָּה gives in marriage, Ned. 23 a; מְצוּוֹחָה causes pain, Sabb. 93 b; (eds. מְצוּוֹחָה; cf. §226).

Plur. masc.—§324. a) מְחַלְלֵי begin, Sabb. 144 a; מְפַקְרֵי *ibid.*; מְחַרְמֵי 'Ar. 28 a; מְכַפְשֵׁי Sanh. 69 a (§23 c); מְיַגְמְרֵי B. B. 149 a; מְרַחֲשׁוֹן Sanh. 90 b; מְדַפְרֵי Meg. 18 b; מְשַׁפְּחוֹ Pes. 112 b; מְפַסְדֵי B. M. 109 a.

b) מְקַרִּיבִין Gitt. 56 a; מְחַמְרֵי Nidd. 12 b; מְכַרִּיִּי Pes. 112 b; מְפַסְדֵי Keth. 67 b; with retention of the vowel of the singular.

Plur. fem.—§325. מְחַחֲלִין B. M. 16 a; מְשַׁחֲחִין are black, Ber. 28 a; מְפַסְדִין cause damage, Taan. 25 a; מְצוּוֹחִין cause pain, eds. Sabb. 33 b.

PASSIVE PARTICIPLE.—§326. מְחֻזָּק Bekh. 12 b; מְפַסֵּס Hull. 59 a; מְסַמְכָּה A. Z. 25 a; מְרַפְּלָה Ber. 17 a; מְצַרְרֵי Nidd. 12 b; מְבַלְּקֵי 'Er. 21 a; מְפַסְסֵקֵי 'En Y. Hull. 59 a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§327. a) מְשַׁלֵּימָנָה I deliver, Hag. 5 a; מְטַבִּילָנָה I dip, Sabb. 108 b; מְפַסְדֵינָה I spoil, *ibid.*; מְרוּוֹחָנָה I cause profit, B. M. 73 a.³

b) מְשַׁפְּחָה Ber. 19 a; מְשַׁלְחָה stripppest, *ibid.* 56 b; מְחַרְבָּה destroyest, B. M. 86 a (M. MS. מְחַרְבִּית).

c) מְפַסְדֵינָה B. M. 109 a; מְחַחֲלִינָה Ber. 14 b; מְחַמְרִינָה *ibid.* 26 b; מְטַרְחִינָה Yoma 19 a; מְפַסְסִינָה Pes. 105 a; מְחַחֲלִינָה Šebu. 46 b; מְחַחֲלִינִי M. MS., Pes. 55 a; מְחַמְרִינִי Keth. 103 b; מְחַחֲלִינִי 'Ar. 22 b.⁴

d) מְחַנְפֵיָהּ ye flatter, Keth. 63 b; מְחַנְפֵיָהּ (or מְחַנְפֵיָהּ) *ibid.* 84 b; מְחַרְרֵיָהּ ye turn away, M. Q. 22 a; מְפַסְדֵיָהּ B. M. 73 a.

¹ אֶתְמוֹרִי to wait, HG. 324.

² קָא מש לָן, TG., ed. Harkavy, §§245, 275; קָאמשֶלָן, *ibid.*, §§334, 337, 340, for קָאמשֶמֶע לָן.

³ מְשַׁלֵּימָנָה, HG. ed. pr. 70 d (f.); מְכַרְחִי, *ibid.* 98 c.

⁴ מְטַרְחִינִי, TR. II, 10; מְשַׁפְּחִינִי, *ibid.* 38; מְדַכִּינִי, HG. 44; מְכַרְחִינִי, HG. ed. pr. 125 d; מְצַרְרִינִי, TG., ed. Harkavy, §231; מְחַחֲלִינִי, TG., ed. Cassel, §91.

Ithpe'el and Ithpa'al.

	ITHP ^e 'EL.		ITHPA''AL.
PERFECT—			
Sing. 3d masc. . .	אִיקְטַל	אִיקְטִיל, (טו)	אִיקְטַל, (טִי, טו)
3d fem. . . .	אִיקְטַלָּה, ח־	אִיקְטִילָּה, ח־	אִיקְטַלָּה, (טִי), ח־
2d masc. . .	אִיקְטַלְתָּ	אִיקְטִילְתָּ	אִיקְטַלְתָּ
1st com. . .	אִיקְטַלְיָ [ח]	אִיקְטִילְיָ [ח]	אִיקְטַלְיָ [ח], (טו)
Plur. 3d masc. {	אִיקְטַלוּ	אִיקְטִילוּ, (טו)	אִיקְטַלוּ
		אִיקְטוּל	אִיקְטוּל
	3d fem. . . .	אִיקְטַלְהוּ	אִיקְטַלְהוּ
	2d masc. . .	אִיקְטַלְיָחוּ	אִיקְטִילְיָחוּ, אִיקְטַלְיָחוּ
1st com. {	אִיקְטַלְיָנָה, לְנָה	—	אִיקְטַלְיָנָה
	אִיקְטַלְכֶם	—	—
IMPERFECT—			
Sing. 3d masc. . .	לִיקְטַל	לִיקְטִיל, (טו)	לִיקְטַל, (טו)
3d fem. . . .	תִּיקְטַל	תִּיקְטִיל, (טו)	תִּיקְטַל
2d masc. . .	תִּיקְטַלְתָּ	תִּיקְטִילְתָּ, (טו)	תִּיקְטַלְתָּ
2d fem. . . .	—	—	תִּיקְטַלְיָ
1st com. . .	אִיקְטַלְיָ	אִיקְטִילְיָ	אִיקְטַלְיָ
Plur. 3d masc. . .		לִיקְטַלוּ [ן]	לִיקְטַלוּ [ן]
	3d fem. . . .	לִיקְטַלְכֶם	לִיקְטַלְכֶם
	2d masc. . .	תִּיקְטַלוּ [ן]	תִּיקְטַלוּ [ן]
	1st com. . .	—	תִּיקְטַלְיָ
IMPERATIVE—			
Sing. masc.	אִיקְטַל	אִיקְטִיל	אִיקְטַל, (טִי)
fem.	—	—	אִיקְטַלְיָ
Plur. masc.	אִיקְטַלוּ	—	אִיקְטַלוּ, (טִי, טו)
INFINITIVE			
		אִיקְטוּלְיָ	אִיקְטוּלְיָ
PARTICIPLE—			
Sing. masc.	מִיקְטַל	מִיקְטִיל	מִיקְטַל
fem.		מִיקְטַלָּה	מִיקְטַלָּה

EXAMPLES FOR ITHP² EL.

PERFECT.—3d sing. masc.—§328. a) [B אַתְּקִיל; T אַתְּקִיל, אַתְּקִיל].—אֶמְלִיךָ *he consulted*, Ber. 27 b; אִצְרִיךָ *was necessary*, Ned. 29 b; אִינְקִיב *was pierced*, Hull. 46 a; אִינְרִיק Pes. 88 b (C. MS. אִינְרִיק); אִצְרִיךָ Ned. 67 a, 76 b; אִשְׁתַּמֵּיט *disappeared*, Ned. 50 b, M. Q. 12 b; אִצְטִילִק *was split*, Ber. 56 b; אִשְׁתַּקִּיל *was taken away*, Hag. 2 b.

b) [T אַתְּקִיל].—אִיעֲנֵשׁ *was punished*, M. Q. 25 a; אִיקְפֵּד *took offence*, Ned. 22 b; אִיחַצֵּף *was irreverent*, Ned. 64 b; אִיקְפֵּל *took trouble*, Zeb. 15 a (אִקְפֵּל Hull. 44 a, id.); אִתְּפַקֵּר *was insulting, disobedient*, M. Q. 16 a; אִיהֲרֵר Ned. 50 a; אִיקְלַע *arrived*, *ibid.* 62 a; אִישְׁתַּחֲכַח *was found*, *ibid.* 50 a.¹

c) אִיפְתּוּב *was written*, Zeb. 2 b; אִיבְצוּל *grew bulbous*, 'Arakh, 'Er. 29 b; אִשְׁתַּפּוּךְ *was spilled*, Gitt. 57 b; אִתְּקוּל *met with an accident*, eds. B. Q. 29 a; אִיפְלוּג *was divided*, B. B. 121 b.²

3d sing. fem.—§329. a) [B אַתְּקִילָה; T אַתְּקִילָה; Pal. Talm. אַתְּקִילָה, אַתְּקִילָה; M אַתְּקִילָה, עַתְּקִילָה; S אַתְּקִילָה].—אִתְּקִילָה *met with accident*, B. Q. 29 a; אִיתְּעִבְדָּה Sabb. 3 a; אִישְׁמִישָׁה *was soaked*, Succ. 10 b; אִישְׁפִּישָׁה *was explained*, Ber. 25 b; אִיצְטִירִכָּה *ibid.* Ned. 60 b; אִיתְּהַפִּיכָה *was turned*, M. Q. 20 a; אִימְתִּילָה *was likened*, Sanh. 95 a; אִיתְּנִיכָה 'En Y. Ned. 50 a.³

b) אִיכְסַפָּה *was ashamed*, Taan. 25 a; אִיפְסָלָה *became unfit*, Zeb. 15 a; אִינְקָבָה *was pierced*, Hull. 49 a; אִימְרָה *rebelled*, B. M. 84 b; אִיבְלָה *was taught*, Ber. 24 b; אִיצְטִירָה Sabb. 148 b.⁴

2d sing. masc.—§330. [T אַתְּקִילָתָּ; Pal. Talm. אַתְּקִילָתָּ; M אַתְּקִילָתָּ; S אַתְּקִילָתָּ].—אִיפְרַכְתָּ *didst mingle*, Keth. 77 b; אִימְלַכְתָּ B. B. 17 b.

1st sing. com.—§331. a) [T אִיתְּקִילָתִּי; Pal. Talm. אִיתְּקִילָתִּי; M אִיתְּקִילָתִּי, עַתְּקִילָתִּי; S אִיתְּקִילָתִּי].—אִיצְטִירִכִּי Gitt. 58 a; אִינְסִיבִי *I was married*, Yeb. 66 a.⁵

¹ אִיתְּקִיר, HG. 501; אִיתְּקִשֵׁל (or אִיתְּקִשֵׁל), HG. ed. pr. 133 d.

² אִיפְסִיקָר Alfasi, הלכות טומאה, passing into לִי.

³ אִיתְּקִילָתִּי Sabb. 116 b ('En Y. אִיתְּקִילָתִּי). Palestinian.—אִישְׁתַּכְּחִית, TG., ed. Harkavy. §550: אִשְׁתַּחֲמִי *was heard*, SM. No. xcvi., passing into לִי verbs; אִישְׁתַּחֲמִי HG. 293.

⁴ The traditional pronunciation of lengthened forms of the Ithp²el are אִיקְפֵּלָה, אִיקְפֵּלָה, לִיקְפֵּלָה, etc. What justification there is for such a pronunciation it is difficult to tell.

⁵ אִימְלִיכִי, HG. ed. pr. 100 d.

b) [T אִקְלָעִית. —] אִקְלָעִית *I arrived*, Sabb. 145b; אִקְלָעִי Sanh. 97a, Ber. 49a; אִסְתַּגְרִי *I am engrossed*, F. MS., B. Q. 40a; אִיפְלָגִי *I took counsel*, B. B. 30b.¹

3d plur. masc.—§332. a) [B הִתְקַטְּלוּ; T אִתְקַטְּלוּ; Pal. Talm. אִתְקַטְּלוּ; M עֲתִיקְטְלוּ, עֲתִיקְטְלוּ; S אִתְקַטְּלוּ]. — אִתְהִפְּסוּ B. B. 74b; אִיבְּעִיתוּ *were afraid*, Meg. 3a; אִיצְטְרִי Gitt. 72b; אִיפְּלִגוּ *were divided*, Sabb. 156a.²

b) אִיפְּלִגוּ 'Ar. 18b; אִקְלָאֵי C. MS., M. Q. 12a; אִיפְּלִגוּ *differed*, Zeb. 11b; אִבְּלָעוּ *were swallowed up*, Sanh. 110a; אִיחְרְרִי *were charred, singed*, Nidd. 28a; אִתְחַרְרִי *broke in*, Sanh. 109a.³

c) אִיבְּשָׁפוּ *were ashamed*, Gitt. 29b.⁴

d) אִיזְדָּהוּר, אִיזְדָּהוּר *took heed*, Qidd. 69b; אִימְרִיד *rebelled*, Yeb. 108a; אִיבְּעִיל Yōma 19b; אִינְקִיט *were caught*, Taan. 23b; אִינְפִיל *fell in ruins*, Meg. 4a; אִיפְּרוֹק Hull. 44a; אִיפְּטִיר *took leave*, M. Q. 9a; אִיפְּדִיר *were blasted*, B. M. 105b; אִיפְּדִיר *ibid.* 106a.⁵

3d plur. fem.—§333. [T אִתְקַטְּלָא, אִתְקַטְּלָא; S אִתְקַטְּלָא, אִתְקַטְּלָא]. — אִיפְּקִרְעוּ B. B. 24a; אִיפְּקִרְעוּ *were torn*, Qidd. 70b; אִינְסִבּוּ *were married*, Keth. 53d; אִינְבִּנּוּ *bowed*, 'En Y. A. Z. 17b; אִיבְּעִיל 'Arakh Yōma 19b; אִיבְּדָעָא *were split*, 'En Y. Bekh. 36a, by analogy with לָיִ.⁶

2d plur. masc.—§334. [T אִתְקַטְּלִיתוּ; M עֲתִיקְטְלִיתוּ, עֲתִיקְטְלִיתוּ; S אִתְקַטְּלִיתוּ]. — אִסְתַּלִּיקְתּוּ B. Q. 108b (M. MS. אִסְתַּלִּיקְתּוּ); אִיבְּעִיתוּ *ye became rich*, Hōr. 10b; אִיחְרִיתוּ *ye postpone, wait*, Sabb. 136a; אִיפְּטִירְתּוּ *ye took leave*, M. Q. 9a ('En Y. אִיפְּטִירְתּוּ).

1st plur. com.—§335. [B הִתְקַטְּלָנָא; T אִתְקַטְּלָנָא; M עֲתִיקְטְלָנָא, עֲתִיקְטְלָנָא; S אִתְקַטְּלָנָא]. — אִיפְּקִרְעוּ Hull. 111a; אִיפְּקִרְעוּ *ibid.* 49a.⁷

IMPERFECT.—3d sing. masc.—§336. a) [B יִתְקַטֵּל; T יִתְקַטֵּל; M נִתְקַטֵּל, נִתְקַטֵּל; S נִתְקַטֵּל].

b) לִיתְבֵּר *is broken*, Ber. 28a; לִיתְבֵּר Sabb. 110b; לִיתְבֵּר *takes care*, Gitt. 69b; לִשְׁתַּבֵּחַ *is found*, Ned. 44a.⁸

c) לִיפְסוּל *is unfit*, Zeb. 27a.

¹ אִיחְרִי, HG. ed. pr. 115a.

² אִיפְּלִגוּ, Igg. Sertra, 29; אִיפְּלִגוּ, *ibid.* 37.

³ אִיפְּקִרְעוּ, Hal. Pes. §73; אִיפְּקִרְעוּ, HG. 129 (voc.).

⁴ אִיבְּשָׁפוּ, TG. ed. Harkavy, §320.

⁵ אִיפְּדִיר, HG. ed. pr. 92a; אִיפְּדִיר, *ibid.* 126c.

⁶ אִיפְּקִרְעוּ, HG. ed. pr. 130a; אִיפְּקִרְעוּ, *ibid.* 134d; אִיפְּקִרְעוּ, Igg. Sertra, 15 (✓ עִקְרִי).

⁷ אִיפְּקִרְעוּ, Igg. Sertra, 44; אִיפְּקִרְעוּ, Alfasi, B. M. IV.

⁸ Without לִ: יִפְסוּל *is delivered up*, B. M. 86a; יִפְסוּל A. Z. 28b.

3d sing. fem.—§337. a) תִּפְשִׁיט *is explained*, Sabb. 140a; תִּיעֲבִיד *is done*, B. M. 29b.

b) תִּתְחַבֵּר *is broken*, B. M. 107a; תִּתְעַבֵּד *is done*, A. Z. 10a.

2d sing. masc.—§338. תִּלְחֹשׁ *listen*, B. M. 59a.

1st sing. com.—§339. a) אִמְלִיךָ *I consult*, Ber. 27b.

b) אֶסְתַּגֵּר *I am engrossed*, B. Q. 40a; אֶיָּדָר *I go back*, Ned. 50a.

3d plur. masc.—§340. [תִּתְקַטְלוּ; מִיתְקַטְלוּ; S תִּתְקַטְלוּ; M נִתְקַטְלוּ; S לִיפְסֹלוּ.—[נִמְסְכִי]. are unfit, Zeb. 4b, 5a; לִיפְלֹגוּ *differ*, *ibid.* 11b; לִיתְרַחוּ *wait*, Sabb. 134a; לִיחַלְפֵי *exchange, mix up*, *ibid.* 54b; לִתְרַגְלֵי *get accustomed*, Ned. 66b; לִיעֲשׂוּ *are punished*, Bēqā 16a.

3d plur. fem.—§341. לִישְׁתַּמְעֵן *are heard*, M. Q. 16b; לִחֲמֵן *ulcerate*, Sabb. 54b.

2d plur. masc.—§342. תִּתְקַטְלוּ Keth. 19a; תִּיפְסֹפוּ *are ashamed*, Qidd. 18a.

IMPERATIVE.—Sing. masc.—§343. אִתְּדָר *take heed*, Pes. 112a; אִשְׁלַע *have untied*, Yeb. 39b; אִשְׁרַע *take as pay*, B. M. 118a; אִשְׁתַּמַּע *make thyself heard*, Sanh. 95b; אִשְׁתַּחֲבַח *find*, *ibid.* 95a; אִקְשִׁיט *adorn thyself*, Sabb. 26a.

Plur. masc.—§344. אִתְּדָרוּ *keep away*, Nidd. 47a.

INFINITIVE.—§345. The usual form of the infinitive is אִתְּקַטְלוּ; the other forms occur only sporadically.

a) 'ithqatūl: לִאִמְלֹכִי *to consult*, B. B. 12b; אִתְּדָרוּ M. MS., Pes. 110b; אִשְׁתַּחֲבַח *ibid.* 10b; לִאִנְפֹּלִי M. Q. 2ab; אִיעֲרוּמִי *to act slyly*, Sabb. 38a; אִיפְלֹגִי *to differ*, 'Er. 3a.

b) 'ithqatūla: אִיעֲרוּמָא Macc. 23b.

c) 'ithqatāla: לִאִתְנַסְבָא *to be married*, Keth. 53b.

d) mithqatūl: מִיִּקְטוּפִי *to be broken, interrupted*, Pes. 8a (fragment ed. Lowe); מִיִּקְפֹּלִי *to peel off*, Yeb. 76a.

e) mithqatal: מִיָּדָרִי B. B. 173a; לִמִּימְשָׁה *to follow*, A. Z. 27b; but the last example is more probably Qal.

f) mithqatāla: מִיִּנְגְרָא *to be lashed*, H. MS., B. M. 86a.

g) 'ithqatālaie: לִאִתְדָרְבוּיִ *to flow over*, 'Arakh, Yōma 78a.

PARTICIPLE.—Sing. masc.—§346. a) מִיִּמְלִיךָ Ned. 54a; מִיִּבְעִית *is frightened*, Sanh. 94a.

b) מִיִּנְגֵּר *is lashed*, H. MS., B. M. 86a; מִיִּקְטֵה *is broken*, Pes. 8a; מִיָּדָרִי *ibid.* 111b.

¹ לִיִּקְלִינִי, *HG.* ed. pr. 106a; לִיִּרְפָּרְעִין, *TG.*, ed. Harkavy, §346.

² לִיִּקְטֹרְהָ, *Se'el.* 18; אִיִּסְרָהָ, *ibid.* 12; לִמְסֹרְהָ, *ibid.* 21.

Sing. fem.—§347. מְחַבְרָא M. MS., Pes. 54a; מִיַּמְרָא rebels, Keth. 57b; מִיַּעֲרָא acts slyly, Macc. 23b; מִיַּנְסְבָא is married, Sabb. 94a.

Plur. masc.—§348. מַחְמִלְכִין regret, B. B. 4a; מִיעֲנָשִׁי are punished, C. MS., M. Q. 25a; מִתְחַפְּכִי Meg. 4b; מִיַּפְלָגִי differ, Ned. 54a; מִיַּנְחֹזִי hide themselves, Sanh. 26a; מִיַּשְׁלִיגִי Zeb. 18b.¹

Plur. fem.—§349. מִשְׁחַמְקִי Sabb. 23b; מִפְחָקִין Ber. 6a; מִיַּמְסְרִין Gitt. 71b; מִיַּנְסָפִין are wounded, ed. Ven. Ber. 6a; מִיַּנְסָבִין are married, Ber. 56a.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§350.—

a) מִדְּכִרְנָא I remember, Ber. 44b; מִדְּדִירְנָא I take heed, B. B. 29a; מִיַּמְצִרְנָא stretch myself, A. Z. 70b; מִתְּפִיסְנָא Sabb. 32a.

b) מִתְּפִסְתָּ art caught, Ber. 56a; מִיַּנְסְבְּתָּ art married, Keth. 61b (f.).

c) מִיַּפְסְדִּנָא Qidd. 39a.

EXAMPLES FOR ITHPA"AL.

PERFECT.—3d sing. masc.—§351. a) [B הִתְקַטֵּל; T אֲתִקְטֵל; M אֲתִקְטַל; S اِتَّكَلَّ].—אִתְעֲשִׂיר became rich, Gitt. 30b; אִתְחַפֵּל Pes. 104a; אִתְדָּבֵל was sold, Ber. 5b; אִתְדָּבֵל was manured, A. Z. 49a; אִישְׁתָּח she brought forth, Gitt. 69b (§236); אִתְדָּבֵן Ned. 31b; אִיעֲקֵר ibid. 41a; אִיעֲשִׂיר became rich, ibid. 50a.

b) אֲשַׁתְּמִישׁ Pes. 8a (ed. pr.); אֲסַתְּחִים was closed up, Yeb. 75b.

c) אִישְׁתִּזְוֶה was burned, Pes. 82b; אִסְתַּלֹּק Er. 60a; אִינְנוּב was stolen, B. M. 79a; אִיקְדֹּשׁ 'Arakh, Ned. 31a; אִיתְגַּזֵּר has profit, Sanh. 81a; אִישְׁפֹּר (ו) let her be freed, Yeb. 19a.

d) אִישְׁתַּרְשִׁי was of benefit, Gitt. 35a.²

3d sing. fem.—§352. [B הִתְקַטְלָה; T אֲתִקְטַלְהָ; M אֲתִקְטַלְהָ; S اِتَّكَلَّتْ].—אִינְנִבְדָּה became leprous, Hull. 60a; אִישְׁבָּשָׁה was persuaded, Yeb. 108b; אִיעֲלָמָה escaped, B. M. 85b; אִתְדָּקְרָה staggered, Nidd. 17b; אִיקְדִּשָׁה, Keth. 62b; אִתְקַדְּשָׁה Ned. 50a; אִיקְדִּישָׁה was betrothed, Yeb. 110a.³

2d sing. com.—§353. [B הִתְקַטְלְתָּ; T אֲתִקְטַלְתָּ; M אֲתִקְטַלְתָּ; S اِتَّكَلَّتْ].—אִישְׁתַּבְּשָׁתָּ art in error, Zeb. 26a; אִידִּסְתָּ didst stay, Hull. 105b; אִישְׁפַּתְתָּ didst neglect to come, Keth. 111b; אִיעֲסַקְתָּ didst busy thyself, Keth. 77b.

¹ מִיַּשְׁלִיגִי, HG. 284.

² Cf. for the development of meaning Arabic تَكَلَّلَ and تَمَلَّلَ.

³ אִינְנִבְדָּה (for אִישְׁבָּשָׁה), SM. No. x.; אִישְׁלָמָה, TG., ed. Cassel, §53.

1st sing. com.—§354. [B הִתְקַשְׁלִית; T אִתְקַשְׁלִית; M עֲקַשְׁלִית; S אִתְקַשְׁלִית].—אִשְׁתַּבַּעְי *I swore*, Sanh. 109*b*; אִתְקַפְּלִי *I looked*, B. M. 85*b*; אִתְקַפְּנִי *I was in danger*, Keth. 61*a*, O. MS., Sabb. 145*b*; אִיעֲתִירִי Pes. 113*a*; אִשְׁתַּחֲוִי *I stretched myself out*, B. M. 85*b*.¹

3d plur. masc.—§355. a) [B הִתְקַשְׁלוּ; T אִתְקַשְׁלוּ; Pal. Talm. אִתְקַשְׁלוּ; M עֲקַשְׁמוּ; S אִתְקַשְׁמוּ].—אִיעֲתָרוּ *became rich*, Taan. 23*b*; אִתְקַשְׁרוּ (?) C. MS., M. Q. 25*b* (eds. אִתְקַשְׁרוּ).²

b) אִשְׁתַּקְּרוּ Macc. 5*b*; אִיעֲקְרוּ Yeb. 64*b*; אִתְקַפְּרוּ *were closed up*, R. H. 23*b*; אִתְקַפְּרוּ *made profit*, A. Z. 2*b*; אִתְקַפְּרוּ *may they be scattered*, Pes. 110*b*.

3d plur. fem.—§356. אִיעֲרִי *show semen*, Hull. 93*b*.³

1st plur. com.—§357. אִידִבְקָנָא *I am (we are) attached*, Sanh. 29*a*.

IMPERFECT.—*3d sing. masc.*—§358. a) לִיעֲטֵר Hag. 5*b*; לִיחְפֹּשֵׁר Gitt. 87*a*; לִיעֲטֵר Zeb. 31*b*; לִיסְתָּפֵן Sabb. 81*a*; לִיפְוֹל *is disfigured*, B. B. 154*b*; נִשְׁתַּלֵּם B. M. 108*a*.⁴

b) נִשְׁתַּרְוֶה *is burned*, Pes. 82*b*.⁵

3d sing. fem.—§359. תִּתְקַבֵּל Zeb. 25*a*; תִּתְקַבֵּל Ber. 38*a*; תִּתְקַבֵּל Ber. 51*b*; תִּתְקַבֵּל happened, M. Q. 18*b*; תִּתְקַבֵּל Keth. 83*a*; תִּתְקַבֵּל *is covered with straw*, B. M. 103*b*; תִּתְקַבֵּל *ibid.* 19*a*.

2d sing. masc.—§360*a*. תִּתְקַבֵּל B. M. 85*a*; תִּתְקַבֵּל Sanh. 95*a*.

2d sing. fem.—§360*β*. תִּתְקַבֵּל Keth. 2*b*.

1st sing. com.—§361. אִתְתַּחַר Ber. 31*b*; אִתְתַּחַר Taan. 25*a*; אִתְתַּחַר *ibid.* 23*b*; אִיעֲבֵב Sanh. 98*a*.

3d plur. masc.—§362. a) לִיבְטָלוּ Ned. 27*a*; לִיבְטָלוּ 'Er. 47*b*; לִיבְטָלוּ Gitt. 33*b*; לִיעֲתָרוּ Taan. 23*b*; לִיעֲטָרוּ Sabb. 71*a*; לִיסְתָּקוּ B. B. 43*a*.⁶

b) לִיבְטָלוּ Tōsāphōth, Gitt. 33*b*; לִיעֲתָרוּ (?) Sabb. 110*a*.

c) לִיבְטָלוּ Yeb. 72*a*.

3d plur. fem.—§363. לִיבְטָלוּ Ned. 27*b*; לִיבְטָלוּ Succ. 13*b*.

2d plur. masc.—§364. תִּתְקַבְּמוּ Sanh. 19*a*; תִּתְקַבְּמוּ B. M. 59*a*.

1st plur. com.—§365. נִעֲטֵר Taan. 25*a*.

¹ אִידִבְקָנָא, TG., ed. Cassel, §1.

² The regular form is very rare, having been superseded by the one with transposed final vowel.

³ אִיעֲרִי, TG., ed. Cassel, §53; אִיעֲרִי, *ibid.*; אִיעֲרִי, HG., ed. pr. 81*d*.

⁴ יִתְקַלֵּם, Sota 40*a*.

⁵ לִישְׁתַּחֲוִי, TG., ed. Harkavy, §343.

⁶ לִיבְטָלוּ B. M. 90*b*.

IMPERATIVE.—*Sing. masc.*—§366. a) אֶתְחַלֵּל Hull. 60a; *hide thyself*, Yeb. 45b; אֶיֶדֶן *be fat*, Šebu. 47b.

b) אֶיֶדֶן eds. Šebu. 47b; אֶשְׁתַּחֲוֶה Alfasi Hull. 132b (eds. אֶשְׁתַּחֲוֶה).¹

Plur. masc.—§367. a) אֶשְׁמְרוּ Alfasi B. B. 40b.

b) אֶשְׁמְרוּ M. MS. B. B. 41a.

c) אֶשְׁמְרוּ B. B. 40b.

INFINITIVE.—§368. The usual form of the infinitive is אֶתְחַלֵּל; the other forms occur only sporadically.

a) 'ithqattālē: לְאִתְּחַלֵּל *to open*, Gitt. 69a; אֶתְחַלֵּל *to be closed*, R. H. 23b; לְאִתְּחַלֵּל *to profit*, Sanh. 81a, A. Z. 2b, Yeb. 92b; אֶיֶדֶן *to scatter*, Gitt. 33b, Yoma 2b; אֶשְׁתַּחֲוֶה *to praise*, Pes. 50b; אֶיֶדֶן *to be sold*, 'Ar. 29b; לְבִסְמוֹ Meg. 7b, C. MS. לְאִתְּחַלֵּל *to cheer oneself up with wine*.

b) 'ithqattāl: אֶתְחַלֵּל *to be astonished*, 2 M. MS. Pes. 17a; and perhaps אֶשְׁתַּחֲוֶה *to be freed*, Yeb. 19a; אֶיֶדֶן Tos. Gitt. 33b.

c) 'ithqattalā: לְאִתְּחַלֵּל *to look*, Hull. 60a; אֶתְחַלֵּל Men. 7a.

d) 'ithqattālē: אֶיֶדֶן *to be singed*, Nidd. 28a.

e) 'ithqattal: אֶיֶדֶן *to be torn out*, Pes. 111b.

f) 'ithqattalūiē: אֶתְחַלֵּל *to wonder*, Sanh. 20a.

g) mithqattalā: לְמִשְׁתַּחֲוֶה *to be freed*, Rašī Yeb. 19a.

h) נִשְׁתַּחֲוֶה *to melt*, Sabb. 110a ($\sqrt{\text{שְׁחַח}} = \sqrt{\text{פֶּשַׁח}}$). This example may also be imperfect; cf. §362b.²

PARTICIPLE.—*Sing. masc.*—§369. a) מְחַנֵּפֵר *is forgiven*, Meg. 16a; מְדַבֵּן *is sold*, M. Q. 10b; מַצְטַעֵר *grieves*, B. M. 84a; מְנַפֵּעַ *is smitten with leprosy*, Hull. 60a; מִשְׁתַּחֲוֶה *opens*, Taan. 24a.³

b) מִסְתַּחֲוֶה 'En Y. Bekh. 44b; מְשַׁחֲוֶה *is paid*, Pes. 28a.⁴

c) מְשַׁחֲוֶה *benefits*, Gitt. 44a, Hull. 131a, Keth. 108a.

Sing. fem.—§370. מִשְׁתַּחֲוֶה *bidden*, Yeb. 65b; מִיִּזְקָנָא *grows old*, 'Ar. 19a; מִיִּזְבָּנָא, מִיִּזְבָּנָא *is sold*, *ibid.* 29b; מִנְטָרָא Beḥā 15a (by analogy with לִי).⁵

¹ אֶיֶדֶן, HG. ed. pr. 82d.

² אֶתְחַלֵּל, TG., ed. Cassel, §41; לְאִתְּחַלֵּל, TR., II., 33; לְמִשְׁתַּחֲוֶה, HG., ed. pr. 105d; אֶתְחַלֵּל, *ibid.* 41c.

³ מְחַנֵּפֵר, SM. No. x. (voc.).

⁴ מִשְׁתַּחֲוֶה, HG. ed. pr. 104d.

⁵ מִיִּזְבָּנָא, HG. ed. pr. 82d.

Plur. masc.—§371. מִסְתַּפְּקִין Taan. 23 b; מִסְתַּבְּלִי Succ. 45 b; מִזְעִירִי *get rich*, Pes. 50 a; מִיִּקְבְּלוּ *are pleasing*, Taan. 23 b; מִיִּתְּרוֹן *are explained*, Taan. 14 a; מִדּוֹבְנוּ *are sold*, Macc. 2 b.

Plur. fem.—§372. מִסְתַּבֵּלִין *look*, Beqā 20 a; מִיִּפְרָשׁוֹן *are explained, clear*, Meg. 3 a; מִסְתַּמֵּן *are unclear*, *ibid.*; מִיִּדְּדוֹן *are trimmed*, Ned. 61 b, Rašī; מִצְטַעֲרִין Sabb. 140 b.

PARTICIPLE WITH ENCLITIC SUBJECT - PRONOUN.—§373.—

a) מִשְׁתַּחֲפֵנָּה *I associate myself*, M. MS. Sabb. 23 a; מִשְׁתַּלְמֵנָּה *am paid*, B. Q. 9 a; מִסְתַּלְקֵנָּה *am paid off*, B. M. 67 b; מִסְתַּחֲרֵנָּה *I hide myself*, Ber. 31 b (f.); מִשְׁתַּבְּעֵנָּה *I swear*, Keth. 85 a; מִקְדָּשְׁנָה *I am married*, Keth. 62 b (f.).

b) מִדּוֹבְנָה *thou art sold*, Macc. 2 b; מִיִּפְקְדָה Yeb. 65 b (f.); מִשְׁתַּחֲפָה B. M. 69 a; מִעֲנָנָה Taan. 25 a.

c) מִיִּדְּבָנֵינוּ *we are sold*, Macc. 2 b.¹

d) מִסְתַּלְקֵיהוּ *ye are paid off, leave*, B. M. 109 a; מִשְׁתַּלְיֵיהוּ (= מִשְׁתַּלְיֵיהוּ) *ye become tired*, A. Z. 72 b.

VERBS פ' נ.

§374. The נ as first stem-consonant is assimilated to the following consonant whenever both meet without an intervening vowel, or vocal š^{va}. This happens in the imperfect and in the infinitive Qal, in the Aph'el and in the Ittaph'al. The imperative Qal frequently loses initial נ by analogy of the imperfect from which it is derived.

In the verb סָלַק *to ascend*, which in consequence of the syncope of ל is formed like a פ' נ stem, we find also a form סָקוּ *they ascended* (Taan. 23 b) in the perfect.²

The נ frequently remains unassimilated before gutturals, emphatic consonants, sibilants, ג, ד, and פ. Notice מִיִּשָּׁק *is taken out* (Succ. 45 a) for מִיִּנָּשָׁק. But this may also be an Aph'el passive participle. לֹאִיחָסְסָה *to be slaughtered*, 'Er. 53 b, passing into a ל' form.

EXAMPLES FOR QAL.

IMPERFECT.—3d sing. masc.—§375. a) לִינְשׁוֹה *moves*, Ber. 51 a; לִינְפֹל *falls*, Meg. 22 b; לִינְטוֹל *takes*, Gitt. 68 b; לִינְחוֹח *goes down*, *ibid.* 67 b; לִיפֹל Meg. 22 b; לִינְקוֹט Gitt. 69 a.³

¹ מִצְטַעֲרֵינָא, TG., ed. Harkavy, §78.

² Cf. מִצִּידָה נפוצי Hal. Pes. §39. Cf. also Hebrew חָקַח, חָקַח, etc.

³ יפוק B. B. 100 a.

b) לִיְהוּיָה Sabb. 110a; לִיְהוּיָה (§8) Sabb. 104a.¹

c) לִיְהוּיָה blows, Gitt. 69a; לִיְהוּיָה Ned. 40a; לִיְהוּיָה withdraws, Ber. 51b.²

3d sing. fem.—§376. לִיְהוּיָה Macc. 14a, Ned. 65a, 66a.

2d sing. com.—§377. a) לִיְהוּיָה takest, B. M. 105a; לִיְהוּיָה M. Q. 20b; לִיְהוּיָה strippest, Sanh. 100b (from Sirach).

b) No example.

c) לִיְהוּיָה marriest, M. Q. 9b; Yeb. 100b.

1st sing. com.—§378. a) לִיְהוּיָה I acquire, B. B. 13b; לִיְהוּיָה I go out, Gitt. 56a; לִיְהוּיָה I go down, B. M. 15b.

b) לִיְהוּיָה I marry, Yeb. 65a; לִיְהוּיָה Gitt. 56b.

c) לִיְהוּיָה I keep, M. MS. B. B. 29a; לִיְהוּיָה I go up, M. Q. 22a.

3d plur. masc.—§379. a) לִיְהוּיָה go out, M. Q. 9b, C. MS. לִיְהוּיָה; לִיְהוּיָה R. H. 18a, Bekh. 58b; לִיְהוּיָה take, Pes. 111a; לִיְהוּיָה give, Ned. 55a.³

b) לִיְהוּיָה M. MS. Pes. 111a.

3d plur. fem.—§380. לִיְהוּיָה 'En Y. M. Q. 9b.

2d plur. com.—§381. לִיְהוּיָה Taan. 24a; לִיְהוּיָה go down, B. B. 73b; לִיְהוּיָה ye marry, Ber. 8b.

1st plur. com.—§382. a) לִיְהוּיָה Gitt. 56a; לִיְהוּיָה 2 M. MS. Pes. 118b; לִיְהוּיָה B. B. 73b.

b) לִיְהוּיָה Sanh. 96a; לִיְהוּיָה slaughters, Sanh. 25b.

c) לִיְהוּיָה B. B. 29a.

IMPERATIVE.—Sing. masc.—§383. a) לִיְהוּיָה take, Sabb. 147a; לִיְהוּיָה cast off, *ibid.*; לִיְהוּיָה Yoma 20b; לִיְהוּיָה acquire, B. B. 13b; לִיְהוּיָה slaughter, Pes. 61a; לִיְהוּיָה vow, Qidd. 41a; לִיְהוּיָה take, B. M. 28b; לִיְהוּיָה Ber. 17a.

b) לִיְהוּיָה marry, Yeb. 45a, 63a; Pes. 113a; לִיְהוּיָה Yeb. 63a; לִיְהוּיָה give, Gitt. 56b.

c) לִיְהוּיָה keep, Qidd. 70a; לִיְהוּיָה raise up, Keth. 60a (Rašī); לִיְהוּיָה take away, Sanh. 100b; לִיְהוּיָה ascend, Yeb. 63a.

Sing. fem.—§384. לִיְהוּיָה take, Gitt. 24a, Ned. 77b.⁴

Plur. masc.—§385. a) לִיְהוּיָה Sanh. 90b; לִיְהוּיָה Sabb. 156a; לִיְהוּיָה come ye down, Šebu. 31a.

b) לִיְהוּיָה remove ye, Gitt. 68b, 'Er. 94a.

c) לִיְהוּיָה Ber. 53b.

¹ לִיְהוּיָה, *HG.* ed. pr. 119b.

² לִיְהוּיָה Qidd. 81a.

³ לִיְהוּיָה B. B. 100a.

⁴ לִיְהוּיָה *SM.* No. cxv.

INFINITIVE.—§386. a) *miqtal*: מִנְקֵר *to chisel*, M. Q. 10a; מִיִּנְסֵב Sanh. 75b; מִיִּנְסֵר M. Q. 9a; מִיִּנְדֵר Ned. 66b; מִיִּנְנֵב Sanh. 19a; מִיִּנְנֵד B. M. 74b; מִיִּדֵר Ned. 28a; מִיִּשֵּׁק *ibid.* 50a; מִיִּקֵּט *ibid.* 78b; לְמִיִּשֵּׁל B. B. 10a; לְמִיִּתֵן Sanh. 113a.

b) *miqtal*: מִיִּנְסִיב 'En Y. Sotā 12a.

c) *miqtal* or *miqtul*: לְמִיִּחֹת 'En Y. B. B. 73b.

d) *miqtala*: לְמִיִּנְסֵרָא SM. (No. xciv.), Gitt. 68b.

e) *qutul*: מְדֹר Ned. 21b.

EXAMPLES FOR APH'EL.

PERFECT.—3d *sing. masc.*—§387. a) אֲנָסִיב *married*, Qidd. 71a; אֲנָקִיט M. MS. Ber. 7a; אֲנָקִיָה *surrounded*, Sanh. 69a; אֲפִיק Ber. 39a; אֲפִישׁ *he increased*, Men. 23b; אֲפִיק Taan. 24a; אֲדִיחַ Keth. 62b; אֲפִיל *she miscarried*, Hull. 42a.

b) אֲפָר *broke off*, Macc. 8a; אֲפָס *removed*, Gitt. 53b; אֲנָסֵב *married*, Yeb. 121a; אֲנָדֵר *enlightened*, Sotā 6a; by analogy with ל"י verbs, אֲנָעַי *touched*, Sanh. 33b; (אֲנָדָה *he forbade her by a vow*, Ned. 50a).

c) אֲנָסִיב C. MS. Pes. 110b.

3d *sing. fem.*—§388. אֲפִיקָה B. M. 59b; אֲפָקָה Ned. 7b; אֲפָלָה Yeb. 65b,¹ אֲדִיחַת *she let flow*, 'En Ya'aq. 62b; (אֲנָדָה *she forbade her by a vow*, Ned. 21b).

2d *sing. masc.*—§389. a) אֲפִיקָה Sabb. 151b.

b) אֲפָלָה Yeb. 65b; אֲפָשָׁה *didst compare*, Zeb. 5b; אֲפָשָׁה *didst increase*, Ber. 5b; אֲנָחָתָה *didst answer satisfactorily*, B. B. 129a; אֲנָחָה Hull. 137b; אֲפָקָה *ibid.* 43a.

1st *sing. com.*—§390. אֲפִיקִית Rašī Ber. 38a, eds. אֲפִיקִית; אֲפָלִית Yeb. 65b; אֲפָדָא 'Er. 54b, 'En Y. *ibid.* אֲפָדָא.²

3d *plur. masc.*—§391. אֲפִיקִי Ber. 38a; אֲדִיחִי M. Q. 25b; אֲפִיקִי Ned. 25a; אֲפָקִי Yeb. 25a, by analogy with participle.³

2d *plur. fem.*—§392. אֲפָדִיחִי ye remove, Pes. 103b.

1st *plur. com.*—§393. אֲפִיקְנָא Alf. B. Q. 47a; אֲפָדָנָא M. MS. 'Er. 54b; אֲפָדִינָן Keth. 26b; אֲפָקֵנָא I (we) give credit, Hull. 48a (Rašī different).

IMPERFECT.—3d *sing. masc.*—§394. לִקְרֵה Sanh. 69a; נִקְיֵס B. M. 19b; לִפִּישׁ Sanh. 52a; נִקְיֵס *compares*, Zeb. 49b; לִקְיֵשׁ 'Ar. 28b; לִיִּצֵּיל Sabb. 117b; (לִקְשִׁיהָ *compares it*, Sabb. 83a).

¹ אֲפָלָה *Se'et*. 18.

² אֲפָדָא, אֲפָדָא, *HG.* 180; אֲפָדָא Alfasi Yeb. 65b.

³ אֲפָקִי *HG.* ed pr. 89c.

2d sing. masc.—§395. חָפֵס Qidd. 66a, R. H. 13a.

1st sing. com.—§396. אֶשֶׁט B. B. 12b; אֶצִּיל *I rescue*, 'En Y. Sotā 40a.

3d plur. masc.—§397. לִיזְקוֹ *cause damage*, Sanh. 65a.¹

2d plur. masc.—§398. חָפִסְךָ Sabb. 96b.

IMPERATIVE.—Sing. masc.—§399. a) אֶקְיֹשׁ *compare*, Zeb. 5b; אֶקְיֵה Beqā 25b; אֶשֶׁיִּם Macc. 22a; אֶחֱיִיתָ Sabb. 110a.

b) אֶבֶּה *let flow*, Taan. 25b.

Sing. fem.—§400. אֶקְפֵּי *cut the hair round*, B. M. 10b.

Plur. masc.—§401. אֶשֶׁיִּם Sanh. 7b; אֶסְיִקוּ *bring up*, Bekh. 8b; אֶחֱיִיתוּ *place*, Ned. 50b.

INFINITIVE.—§402. a) 'aqtūlē: אֶשֶׁיִּם Beqā 7a; אֶפְלִי Hull. 42b; אֶסְוִי Zeb. 20b, Sabb. 18b; אֶשֶׁיִּם Ned. 2b; אֶצִּיל Sotā 21a; אֶקְיֹשׁ *to compare*, Zeb. 49b; אֶנְסִיבִי Yeb. 120a; (אֶנְקֻיִּיהָ *to make him assume*, B. Q. 85b).

b) 'aqtile: אֶשֶׁיִּם M. MS. Sabb. 101b; אֶסְיִבִּי *ibid.* B. B. 166b.

c) 'aqtālūie: אֶתְקַשְׁוִי *to compare*, Ker. 25b, Zeb. 49b, by analogy with לִי verbs.²

d) אֶחֱזִיקִי Ber. 35b, Gitt. 53a, by analogy with עָוִי verbs; אֶלְקֻיִּי *to give on credit*, A. Z. 63b.

e) maqtūlē: אֶמְפִּילִי Yeb. 35b.

ACTIVE PARTICIPLE.—Sing. masc.—§403. a) מְקַיֵּם Pes. 110a; מְקַסֵּב Qidd. 69a, 71b; מְשִׁיִּם Macc. 2b; מְזִיק Ber. 35b; מְחִיתָ Qidd. 64b; מְשִׁיִּהַּ *blows*, Sabb. 119a, by analogy with עָוִי verbs.

b) מְבַע Keth. 91a; מְסֹחַ Zeb. 20b.

c) מְיַפֵּס Pes. 11b, by analogy with עָוִי verbs.

Sing. fem.—§404. מְפַלֶּה Yeb. 35b; מְפַלֵּא Sanh. 109a; מְצַלָּא *saves*, Sotā 21a; מְזַקֵּא B. B. 26a; מְצַלֶּה Qidd. 8b.

Plur. masc.—§405. מְסַבִּי M. MS. B. B. 166b; מְזִיק Yeb. 121b; מְשִׁיִּם Hor. 8a; מְצַלֵּן B. M. 93b; מְצִילֵי Alfasi, *ibid.*

Plur. fem.—§406. מְבַעֵן Sabb. 38a; מְסַקֵּן R. H. 23a.

PASSIVE PARTICIPLE.—§407. Sing. masc.: מְחִיתָ Ned. 50a.—Sing. fem.: מְחִיתָ *ibid.* 14b.—Plur. fem.: מְחִיתוּ Ned. 91b; B. B. 69a; מְקַשְׁיִן *compared*, Ker. 11a, by analogy with לִי verbs.—Plur. masc.: מְחִיתוּ Alf. Ned. 91b.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§408.—

a) מְשִׁקְנָא Ber. 38a; מְצִילָנָא *I save*, Sanh. 109b; מְשִׁקְנָא Hull. 132b; מְקִיפָנָא *I go around*, Meg. 29a.

¹ אֶחֱזִיקִי HG. 454.

² אֶתְקַשְׁוִי Alfasi M. Q. 4a.

b) מְנַסְבָּה B. M. 105 a; מִיְנָסְבָּה Ned. 23 a (f.); מַפְקָה Pes. 113 b, Šebu. 31 a; מַפְשָׁה Gitt. 3 a; מַפְחָה Beṣa 40 a.

c) מְנַסְבִּין Yeb. 120 a; מַפְשִׁין Beṣa 7 a; מַפְסִין we bring up, Sanh. 112 a; מַפְחִין, מַפְחִין Nidd. 3 a; מַצִּילִין we save, Sabb. 115 a; מַפְסִין Hull. 132 b.

VERBS נ'פ.

§409. The perfect and the participles of Qal are regular. To what extent initial נ in the perfect had a full vowel instead of *šva* cannot be inferred from the orthography. Qērē I find once in אָמַר he said, Keth. 103 b.¹

In the imperfect and in the infinitive the נ does not appear and the preformative has qērē.² This vowel could have arisen from short *i* or might be a contraction of *ai*, the נ having been changed to י.

In the imperative Qal the נ usually takes a full vowel. In the verb אָזַל to go it is usually omitted.

In the Pa"el the נ is usually syncopated in the participle, rarely in the imperfect.

In the Aph'el, verbs נ'פ pass into verbs פ'ו; but in some cases they retain their original form, the נ quiescing in the preceding *a*-vowel and producing *a*.

In the reflexive stems the נ is usually assimilated to the preceding ת, but sometimes retained. In a few cases of the Ithp'el the ת is further assimilated to the second stem-consonant.

§410. The verbs אָזַל and אָמַר drop at times their final consonant in unlengthened forms.³ This is especially the case with אָמַר, giving in the imperfect לִימָא, יִימָא, יִימָא; in the imperative יִימָא. In the participle active אָמִינָא I say (§73).⁴ From the last form must be distinguished אָמִינָא they say, occurring only once, in Gitt. 56 b. The variants אָמִינָא and אָמִינָא of editions are evidently 'erleichternde Lesarten.' The word is a compound of אָמַר + אָנָא (§115).

The apocopated forms of אָמַר in the imperfect are frequently found compounded with אָ if, giving the forms אִי־יִימָא

¹ Cf. אָמַר they said, Še'el. ed. pr. 26 (voc.); אָמַר, אָמַר, is said, TG. ed. Harkavy, 869, *passim*; אָמַר he said, SM. No. xxvi. (voc.).

² But cf. יִימָא M. MS. Ber. 28 a; מִאֲקִלָּה B. B. 81 b; לִאֲקִלָּה Yom. 75 b.

³ In SM. אָזַל drops its ל constantly.

⁴ לִימָא SM. No. lxxiii. (voc.).

⁵ אָמִינָא HG. 92, *passim*.

(= אִי + אֵימָא), אֵימָא (= אִי + אֵימָא) and אֵימָא (= אִי + אֵימָא). From אֵימָא if thou say must be distinguished אֵימָא there is one who says, which is a compound of אֵימָא there is and אֵימָא says (§60, n. 1).

Verbs אֵימָא and אֵימָא, and the verb אֵימָא, are treated later on.

EXAMPLES FOR QAL.

IMPERFECT.—§411. 3d sing. masc.—a) אֵיכּוּל eats, Ber. 18b; אֵיכּוּל Sot. 32b.

b) אֵיכּוּל C. MS. Meg. 12b (voc.); אֵיכּוּל Ber. 27b.

c) אֵיכּוּל Ned. 8a; אֵיכּוּל ties together, Gitt. 69a.¹

3d sing. fem.—a) אֵיכּוּל Yeb. 70a.

b) אֵיכּוּל Sanh. 77b, 78a.

c) אֵיכּוּל 'Er. 75b; אֵיכּוּל Sot. 12a.

2d sing. masc.—אֵיכּוּל Ned. 91b, Macc. 19b; אֵיכּוּל Pes. 21a.

2d sing. fem.—אֵיכּוּל thou goest, Keth. 54a.²

1st sing. com.—a) אֵיכּוּר Pes. 74b; אֵיכּוּל Ber. 24b; אֵיכּוּר Pes. 74b, Zeb. 28a.³

b) אֵיכּוּל B. Q. 108a, Yeb. 65a; אֵיכּוּל Pes. 74b.

c) אֵיכּוּר Sabb. 137b, Yoma 81b.

3d plur. masc.—אֵיכּוּר B. M. 65b; אֵיכּוּר Gitt. 69a; אֵיכּוּר M. Q. 9a; אֵיכּוּר 'Ar. 22a.

2d plur. masc.—אֵיכּוּר Ber. 45b, Sabb. 140b; אֵיכּוּר Sabb. 140b.

2d plur. fem.—אֵיכּוּל Ker. 17b (§216).

1st plur. com.—a) אֵיכּוּל M. MS. Ber. 31b.

b) אֵיכּוּל M. MS. Ber. 31b; אֵיכּוּר 'Ar. 29a.

IMPERATIVE.—§412. Sing. masc.: a) אֵיכּוּר B. M. 14b, M. Q. 2a; אֵיכּוּר Sabb. 59a, Pes. 21a; אֵיכּוּל Gitt. 69a; אֵיכּוּל (eat it, Sabb. 118a).

b) אֵיכּוּל Ned. 53a; אֵיכּוּל ibid. 22b, 25a; אֵיכּוּר hire, B. M. 111a.

c) אֵיכּוּל Hag. 15b; אֵיכּוּר M. Q. 26a, 'Er. 44a, Sabb. 157a.

Sing. fem.: a) אֵיכּוּל go, B. M. 42b, Ned. 66b, M. Q. 16b.

b) אֵיכּוּל Ned. 77b; אֵיכּוּר B. M. 84b.

Plur. masc.: a) אֵיכּוּל M. MS. Hôr. 12a; אֵיכּוּל Bekh. 9a; אֵיכּוּל Meg. 16a.⁴

b) אֵיכּוּל B. B. 21b; אֵיכּוּר ibid. 39a.

¹ אֵיכּוּר says, Ber. 28a, Pes. 9a and elsewhere in the phrase אֵיכּוּר Qidd. 69b.

² אֵיכּוּל HG. 220.

³ אֵיכּוּל TG. ed. Harkavy, 889, 28.

⁴ אֵיכּוּל SM. No. xxvi. (voc.).

INFINITIVE.—§413. *a*) maqtal or miqtal: לְמִימַר Ned. 9*b*, 10*a*;¹ מִיכַל *ibid.* 4*b*, 49*b*, 73*a*; מִיזַל *ibid.* 33*a*, Macc. 15*a*; לְמִינַר 'Er. 80*a*; מִינַס Ned. 27*ab*.

b) maqtala or miqtala: לְמִימְרָא Ned. 9*a*, 16*a*.²

c) qātūlā: מְמִירָא Ned. 9*b*; מִימִירָא C. MS. Pes. 89*b*.

EXAMPLES FOR PA'EL.

§414. PERFECT.—אָדַר *he distinguished*, Sanh. 63*b*.

IMPERFECT.—אֶבְרִינֵהֶם *I shall destroy them*, Gitt. 57*b*); אֶאֱמִין *mayest believe*, *ibid.* 30*b*.

IMPERATIVE.—אֲשִׁר *believe thou*, Gitt. 30*b*.

INFINITIVE.—אֲבִידִי B. M. 51*a*; אֲחֹרִי B. Q. 74*a*, Ker. 20*a*; לְאֲבִילִי R. MS. B. M. 59*b*; (לְאֲחֹרִיהָ *to do it later*, Sabb. 119*a*).³

ACTIVE PARTICIPLE.—מֵאֲחֹרִי Ned. 4*a*, Ker. 20*a*; מֵאֲחֹרִי B. Q. 74*a*; מְלַפִּי *they teach*, Keth. 62*a*; מְאֲשִׁרֵן *they strengthen*, Gitt. 70*a*.

PASSIVE PARTICIPLE.—מִפָּנֶה *is seated in the saddle*, Nidd. 14*a*.

ACTIVE PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—מֵאֲבִילָנָא B. M. 59*b*; מֵאֲלִימָנָא *I strengthen*, Qidd. 48*a*.—מֵאֲחֹרִינֵךְ Zeb. 86*b*; מֵמִשְׁכֵּינֵךְ Šebu. 41*a*.⁴

EXAMPLES FOR APH'EL.

§415. PERFECT.—אֶחְיֶיר *he hired*, B. M. 77*a*; אֶחְיֶירָה *he waited*, Meg. 16*a*; אֶחְיֶיר 'Er. 75*b*; אֶחְיֶיר B. M. 65*a*.

IMPERFECT.—לֹאֲרִיל Yeb. 68*a*; לֹאֲרֶי 'Er. 66*a*.—אֶחְיֶירָה 'Er. 54*a*.—אֶחְיֶירָה *ye will lengthen*, Ber. 8*a*, M. Q. 28*a*.

IMPERATIVE.—אֶחְיֶירָה *lose*, B. M. 51*a*; אֶחְיֶיר 'Er. 80*a*; אֶחְיֶיר B. M. 76*a*.⁵

INFINITIVE.—לְאֶחְיֶיר B. M. 116*a*; אֶחְיֶירָה Beqā 23*b*; אֶחְיֶיר 'Er. 75*b*; לְאֶחְיֶיר B. M. 101*b*; לְאֶחְיֶיר *ibid.* 92*a*; לְאֶחְיֶירָה Yeb. 68*a*; לְאֶחְיֶירָה B. M. 79*ab*; (לְאֶחְיֶירָה *ibid.*).⁶

ACTIVE PARTICIPLE.—מֵאֶחְיֶיר A. Z. 15*a*; מֵאֶחְיֶירָה 'Er. 31*a*; מֵאֶחְיֶירָה Sanh. 109*b*; מֵאֶחְיֶירָה Yeb. 68*a*; (מֵאֶחְיֶירָה B. M. 85*b*; מֵאֶחְיֶירָה *makest dark*, B. B. 7*a*; מֵאֶחְיֶירָה B. M. 6*a*; מֵאֶחְיֶירָה Sanh. 20*a*); מֵאֶחְיֶירָה *they lie in wait*, A. Z. 39*b*.⁷

¹ מִימָא HG. 140.

² In the phrase מֵאֶחְיֶירָה the ending אֶ־ seems to be the objective suffix of the 3d sing. fem.

³ Cf. Hebrew אֶחְיֶירָה Ezek. 28:16.

⁴ אֶחְיֶירָה Še'el. 1.

⁵ Cf. מֵלֶקֶךְ *teaches thee*, Yeb. 63*a*.

⁶ אֶחְיֶירָה *give thou him to eat*, HG. ed. pr. 31*a*.

⁷ אֶחְיֶירָה HG. ed. pr. 96*c*.

⁸ מֵאֶחְיֶירָה, מֵאֶחְיֶירָה, *give power of attorney*, HG. ed. pr. 88*d*.

EXAMPLES FOR ITHP^aEL.

PERFECT.—§416. *3d sing. masc.*: a) אִתְּחַדֵּד *was locked*, Hull. 52b.¹ b) אִתְּחַדַּע *happened*, M. Q. 18a; אִתְּחַמַּר B. Q. 32a; אִתְּחַסַּר Ned. 89b, אִתְּחַנַּח *sighed*, Meg. 16a.—*3d sing. fem.*: a) אִתְּחַסְמָא Ned. 90b, Gitt. 56a. b) אִתְּחַרְעָה Macc. 6b; אִתְּחַרְטָא M. Q. 11b; אִתְּחַסְרָא Pes. 103b; אִתְּחַמְרָה Ber. 45b.—*2d sing. masc.*: אִתְּחַנְתָּ *thou hast hired thyself out*, Yoma 20b, M. MS. אִתְּחַרְתָּ.—*1st sing. masc.*: אִתְּחַנְסִי Sabb. 145b, M. MS. אִתְּחַנְיִסִי (§80).—*3d plur. masc.*: a) אִתְּחַנְסִי Keth. 16b. b) אִתְּחַסְרוּ Ned. 79b; אִתְּחַנְרוּ Seb. 48a. c) אִתְּחַפְדוּ C. MS. M. Q. 25b.—*3d plur. fem.*: אִתְּחַמְדוּ Er. 43a.

IMPERFECT.—§417. *3d sing. masc.*: a) לִיתְחַכֵּיל *is eaten*, Zeb. 55a; נִתְחַכֵּיל *ibid.* 56a. b) לִיתְחַסַּר Sabb. 60a; נִיתְחַסַּר Pes. 67a; לִיטַר M. MS. Sanh. 55a.—*3d sing. fem.*: a) תִּיתְחַכֵּיל Bekh. 16a. b) תִּיתְחַסַּר Ned. 80b.—*1st sing. com.*: אִתְּחַסְרִי Qidd. 65a.—*3d plur. masc.*: לִיתְחַנְרוּ (B. M. 112b), read: לִיתְחַנְרוּ; לִיתְחַסְרוּ Men. 56b.—*3d plur. fem.*: לִיתְחַסְרוּ Ned. 79b.

INFINITIVE.—§418. a) 'ithqatûle: אִתְּחַסְרוּי Nidd. 23a; אִתְּחַנְרוּי B. M. 76b, אִתְּחַנְסִי R. H. 23a; אִתְּחַרְסִי Yeb. 43b; אִתְּחַנְדִי M. MS. Ber. 59a; אִתְּחַשְׁדִי R. MS. Pes. 65a.

b) 'ithqatûla: אִתְּחַסְרָא A. Z. 52a; לֵאִתְחַנְרָא Alf. B. M. 76b.

c) 'ithqatîl: אִתְּחַנְיִסִי M. MS. Sabb. 145b (§80, a).

PARTICIPLE.—§419. *Sing. masc.*: a) מִיתְחַכֵּיל Qidd. 59a; מִיתְחַכֵּיל Sabb. 109a; מִיתְחַבֵּד Pes. 5b; מִתְחַשֵּׁד O. MS. Pes. 65a.

b) מִיתְחַסַּר Sanh. 47b; מִתְחַנְרִי B. M. 76a; מִיטַר *ibid.*; מִיחַד Meg. 16a; מִתְחַשֵּׁד O. MS. Pes. 65a.

Sing. fem.: מִיתְחַמְרָא Nāz. 50b, 'Ar. 15b, B. B. 39a; מִיתְחַכְלָא Bekh. 16a; מִתְחַסְרָא Sanh. 47b, Ned. 80a, 91a; מִתְחַנְרָא B. M. 65a.²

Plur. masc.: מִיתְחַכְלֵי M. Q. 11a; מִיתְחַכְלֵי Bekh. 16a; מִיתְחַנְרֵי B. M. 76a.

Plur. fem.: מִיתְחַכְלֵי Bekh. 16a.

EXAMPLES FOR ITHPA^aAL.

§420. PERFECT.—אִתְּחַבֵּיל *they mourned*, Gitt. 57a.

INFINITIVE.—אִתְּחַבֵּיל *to mourn*, B. Q. 59b.³

PARTICIPLE.—מִיתְחַבֵּיל *mournes*, Sabb. 136a.

¹ אִתְּחַדֵּד SM. No. LXX. (voc.).

² מִיתְחַסְרָא HG. 203; מִיתְחַנְרָא HG. ed. pr. 123c, passing into ע"ר.

³ לֵאִתְחַנְרִי TG. ed. Harkavy, §321.

VERBS ע"י.

§421. Verbs of this class retain the **נ** in many cases of the Qal and of the Pa"el. In all other cases they generally pass into verbs ע"י.

EXAMPLES FOR QAL.

§422. PERFECT.—בָּאֵשׁ, בָּאֵשׁ borrowed, Taan. 21*b*; בָּאֵשׁ, he grew sick, Ned. 40*a*.—שָׁאֵלָה Sabb. 130*b*, Beḥā 22*b*; שָׁאֵל B. Q. 40*a*; שָׁאֵלָה B. B. 36*b*, שָׁאֵל I asked, Taan. 23*b*.—שָׁאֵלוּ they asked, Sabb. 152*b*; שָׁאֵל *ibid.* 30*a*.—שָׁאֵלוּ B. M. 79*a*.—שָׁאֵלָה Yeb. 116*a*; C. MS. Meg. 2*b*.¹

IMPERFECT.—לִישְׁאֹל Sotā 35*a*, לִישְׁאֹל 'En Y. *ibid.*²

IMPERATIVE.—שְׁאֵל Ber. 9*b*; שְׁאֵל B. M. 83*b*.—שְׁאֵל Keth. 63*a*.—שְׁאֵל Me'il. 17*b*.³

INFINITIVE.—לְמִשְׁאֵל Me'il. 17*b*, M. Q. 18*a*; לְמִשְׁל C. MS. M. Q. *ibid.*; מִשְׁאֵל Pes. 74*b*, מִשְׁשׁ M. MS. *ibid.*; מִמְּאֵס A. Z. 68*b*.

ACTIVE PARTICIPLE.—שֹׁאֵב Pes. 74*b*; שֹׁרֵה Sanh. 64*a*; שֹׁרֵי Meg. 22*a*; פֶּיִב Gitt. 68*b*.—שֹׁאֵב Sabb. 156*b*.—שֹׁאֵל Meg. 28*b*, שֹׁרֵי M. MS. *ibid.*; שֹׁאֵב Pes. 74*b*; שֹׁרֵי M. MS. *ibid.*; פֶּיִב M. Q. 28*a*; שֹׁאֵב Sabb. 86*b*; פֶּיִב M. MS. *ibid.*; פֶּיִבִּי Ned. 54*b*.

PASSIVE PARTICIPLE.—מְאִס Keth. 61*b*; מְאִס Sanh. 39*a*; מְאִסָּה Pes. 34*a*; מְאִסִּי Yeb. 100*a*.

EXAMPLES FOR PA"EL.

§423. PERFECT.—שָׁרַח Taan. 21*b*; שָׁרַח he left, M. Q. 21*b*, Taan. 14*a*.—שָׁרַחֵת I left over, B. B. 61*b*.

IMPERFECT.—לִישְׁרֹחַ Gitt. 56*a*.⁴

IMPERATIVE.—שְׁרַח leave ye, Succā 36*a*.

INFINITIVE.—שְׁרֹחַ 'Ar. 16*a*, Sabb. 12*b*; שְׁרֹחַ Meg. 22*a*; שְׁרֹחַ H. MS. B. Q. 37*a*; שְׁרֹחַ A. Z. 27*b*, שְׁרֹחַ Rašī *ibid.*

ACTIVE PARTICIPLE.—מְשַׁחֵל Yeb. 76*b*; מְשַׁחֵר B. B. 72*a*; (מְשַׁחֵל I ask, Taan. 32*a*).—מְשַׁחֵל loans, Taan. 21*b*; מְשַׁחֵר Pes. 9*b*.—מְשַׁחֵל Taan. 21*b*; מְשַׁחֵל B. M. 27*b*, H. MS. B. Q. 37*a*; מְשַׁחֵרִין (M. Q. 9*a*).⁵

PASSIVE PARTICIPLE.—מְשַׁחֵל unclean, M. MS. A. Z. 39*b*; מְשַׁחֵל Tem. 22*a*.

¹ שָׁאֵלָה, שָׁאֵלָה, TG. ed. Harkavy, §376.

² But this may also be Pa"el.

³ שְׁרֹחַ HG. 429.

⁴ לִישְׁרֹחַ HG. ed. pr. 110*d*.

⁵ מְשַׁחֵר Alfasi Succā 32*b*.

EXAMPLES FOR APH'EL.

§424. *APH'EL*.—*she lent*, Gitt. 77*b*, 79*a*.—*אִשְׁלָה* M. MS. Taan. 29*a*.—*לְאִשְׁוֹלִי* Keth. 105*b*.—*מִשְׁלִי* A. Z. 15*a*; *מְשִׁיל* 'Ar. 24*a*; *מִשְׁלִי* Gitt. 77*b*, Yeb. 120*b*.

EXAMPLES FOR ITHP'EL.

§425. *PERFECT*.—*אִתְשִׁיל* Hull. 52*b*, Keth. 77*b*; *אִתְשַׁל* 'En Y. Keth. *ibid.*—*אִתְשִׁילִי* Ned. 65*a*, *אִתְשִׁילִי* 'En Y. *ibid.*¹
IMPERFECT.—*נִתְשִׁיל* Ned. 90*a*.—*לִימְאֶכְךָ* Yeb. 15*a*.
IMPERATIVE.—*אִתְשִׁיל* Sotā 36*b*; *אִתְשִׁילִי* *ibid.*
INFINITIVE.—*לְאִתְשִׁילִי* Ned. 59*a*, Yeb. 88*a*.²
PARTICIPLE.—*מִתְשִׁיל* Ned. 59*a*, 'Er. 30*b*; *מִמְאִים* Ber. 50*b*, 51*a*; *מִתְשִׁל* M. MS. 'Er. 30*b*; *מִמְאִים*, *מִמְסָה*, *מִמְסָה* Pes. 28*a*.—*מִמְאִי* Yeb. 15*a*; *מִתְשִׁלִּי* Ned. 65*a*.

EXAMPLES FOR ITHPA"AL.

§426. *PERFECT*.—*אִשְׁתַּיִר* *he remained*, Sanh. 95*a*; *אִשְׁתַּאֵר* Qidd. 12*b*.—*אִשְׁתַּיִרָא* B. B. 36*a*.—*אִשְׁתַּיִרִי* B. M. 84*a*.—*אִשְׁתַּיִיר* Sabb. 43*a*.³
IMPERFECT.—*נִשְׁתַּיִר* Nidd. 42*a*.—*נִשְׁתַּיִירָא* Sabb. 60*b*.

VERBS פִּי.

§427. The only verb which retains initial פִּי is *וּרַס* *to stain*, all other פִּי verbs became פִּי in the Qal.⁴ The initial פִּי was probably pronounced as a consonant. These verbs present the following peculiarities:

In Qal: *יֹתֵב* *to sit*, drops its פִּי in the imperative; *יִתֵּב* *to give*, does it sometimes also in the perfect.⁵

In Aph'el: *יֵמֵךְ* *to go to the right*, has in a variant the form *אֵיִיִמֵךְ*; all other verbs pass into פִּי stems. A few forms assimilate their פִּי by analogy of פִּי verbs.

In Ithp'el: Some forms of *יֵצֵר* and *יֵלֵךְ* pass into פִּי stems. *יֵתֵב* is sometimes contracted to *אֵיִתֵּב*.

In Ithpa"al: Some forms are contracted. For verbs פִּי and פִּי see further below.

¹ *אִשְׁתַּאֵל* HG. ed. pr. 84*b*.

² *לְאִשְׁוֹלִי* HG. ed. pr. 75*b*; *אִשְׁוֹלִי* HG. 400.

³ *אִשְׁתַּיִירָא* TG. ed. Harkavy, §376.

⁴ According to Praetorius in Nestle's *Syriac Grammar*, remark ad §40*a* (p. xi), the פִּי verbs are the older and the פִּי in Syriac and in Arabic a later production.

⁵ Of the three synonymous verbs *יֹתֵב*, *יֵתֵב*, *יִתֵּב*, the first is never used in the imperfect, the two last never in the perfect, or in the participle.

EXAMPLES FOR QAL.

PERFECT.—§428. 3d sing. masc.: a) יָבִיל M. Q. 28 a, Macc. 10 a; יָבֵשׁ *was withered*, Gitt. 69 b; יָדַח *borrowed*, 'Er. 63 b; יָדַב *gave*, Ned. 50 ab, 62 b; יָחַב *he sat*, Beqā 20 a.

b) יָדַע Ned. 50 b, Macc. 6 b; יָדַב Ned. 50 b, Ber. 58 a; קָב MSS. Ber. 58 a.

3d sing. fem.: a) יָלִידָא Macc. 17 b; יָדִיבָה Qidd. 60 a.¹

b) יָדַעַת, יָלְדָת, Ned. 50 b; יָרַקַת Yeb. 39 b; יָדָבָה Ned. 43 b; יָתָבָה V. L. Sanh. 109 b.

2d sing. masc.: יָדָבָה Sanh. 109 a, Ber. 56 a; יָדָבָה Šebu. 37 a.

2d sing. fem.: יָדָבִית Keth. 85 a.

1st sing. com.: a) יָבִילִית B. B. 73 b; יָבִילִי *ibid.* 26 a, Sanh. 49 a.

b) יָדָבִית A. Z. 10 b, Sabb. 105 b; יָלְפִית Tām. 32 a; יָלְפִי Šebu. 37 a; יָדַעַי Qidd. 40 a.

3d plur. masc.: a) יָחַבו Keth. 62 b; יָבִישׁוּ B. M. 74 a; יָחַבִי 'En. Y. Yomā 69 b.

b) יָהֲבוּ Macc. 10 a; יָרְחוּ B. B. 118 b; יָהֲבוּ Hull. 50 a.²

c) יָחַבוּ *they sat*, M. MS. Sabb. 49 a.

1st plur. com.: a) יָחַבְנוּ B. B. 73 b; יָבִילְנוּ H. MS. *ibid.*

b) יָחַבְנוּ, יָהֲבְנוּ, *ibid.*; יָהֲבָנָא B. M. 5 b.

IMPERFECT.—§429. 3d sing. masc.: a) לִיזְרוֹחַ Taan. 12 b; לִיחַוֵּב Hull. 135 a, M. Q. 9 b, A. Z. 28 b.

b) לִיחַיֵּב A. Z. 28 b, Pes. 86 a; נִיחַיֵּב Sabb. 119 a; נִיחַיֵּב Qidd. 20 a.

c) לִיחַתֵּב 'Ar. 30 b, Nidd. 65 a; לִיִּלֵּחַ Yeb. 17 b; נִידַע Ker. 5 b; נִידַע *ibid.*, read נִידַע.

3d sing. fem.: a) תִּילִיד Macc. 17 b; תִּיחַד *closes*, Gitt. 77 b; תִּיחַדָת Sabb. 116 b.

b) תִּילִיד Macc. 17 b.

c) תִּידַע Qidd. 80 b.

2d sing. masc.: תִּיחַיֵּב 'Er. 54 a; [ב] תִּיחַיֵּב Macc. 3 b.³

1st sing. com.: תִּיחַיֵּב *I give*, Bekh. 44 b, Sanh. 98 b.

3d plur. masc.: תִּיחַבוּ 'Er. 53 b; תִּיחַבוּ B. B. 8 a; תִּיחַבוּ *ibid.* 143 a, Taan. 25 b; תִּיחַבוּ B. B. 159 b; תִּיחַבוּ M. MS. Er. 2 b, 54 a; תִּיחַבוּ Yeb. 61 b; תִּיחַבוּ Taan. 22 a.

3d plur. fem.: תִּיחַבְנָא Sabb. 65 b.

¹ יָרִיחָת HG. ed. pr. 105 d; יָלִידָת *ibid.* 106 b.

² תִּיחַבוּ *they gave*, SM. Nos. xciv., cxvi.

³ תִּיחַב SM. No. ccxiii.

2d plur. masc.: **תִּתְּנוּ** Yoma 72b; **תִּתְּבוּ** B.B. 40b.¹

1st plur. com.: **נִתְּנוּ** Ber. 62b; **נִתְּבוּ** Taan. 25a (§233).

IMPERATIVE.—§430. *Sing. masc.*: **תֵּן** Ber. 5b, Pes. 74b; **תֵּיב** Hag. 5b, Yoma 74b.

Plur. masc.: **תֵּנוּ** Sanh. 109a; **תֵּבוּ** M. MS. *ibid.* 109b; **תֵּיבוּ** Hor. 12a.² (With suffixes **תֵּיבָהּ** give her, Sanh. 109b; **תֵּיבֵהוּ** give ye him, Gitt. 57b).

INFINITIVE.—§431. a) *miqtal*: **מִתֵּן** Hor. 12a, Ned. 88a, Macc. 6b; **מִתֵּב** C. MS. Pes. (voc.);³ **מִתְּבוּ** Ber. 9b; **מִתְּבוּ** B. M. 63b; **מִתְּבוּ** Ned. 55b; **לְמִתְּבוּ** to dry, B. M. 74a.

b) *miqtala*: **מִתְּבוּהָ** Qidd. 9a; **מִתְּבוּהָ** *ibid.* 106b; **לְמִתְּבוּהָ** B. M. 17a.

c) *miqtale*: **מִתְּבוּ** Ber. 40b; **מִתְּבוּ** B. M. 92b.

ACTIVE PARTICIPLE.—§432. *Sing. masc.*: **תֵּן** Ned. 8a; **תֵּיב** *ibid.* 15a; **תֵּיב** *ibid.* 22a; **תֵּיב** *ibid.* 29b.⁴

Sing. fem.: **תֵּיבָהּ** Ned. 91a; **תֵּיבָהּ** *ibid.* 63b; **תֵּיבָהּ** B. B. 73b.

Plur. masc.: **תֵּיבוּ** Ber. 9b, Ned. 29b; **תֵּיבוּ** Ned. 55b; **תֵּיבוּ** *ibid.* 62b.⁵

Plur. fem.: **תֵּיבוּ** Pes. 111a.

PASSIVE PARTICIPLE.—§433. *Sing. masc.*: **תֵּיב** Ned. 55a, Ber. 48a; **תֵּיב** Sanh. 33b; **תֵּיב** M. MS. A. Z. 10b.

Sing. fem.: **תֵּיבָהּ** Sabb. 105b; **תֵּיבָהּ** Sanh. 107a.

Plur. masc.: **תֵּיבוּ** Meg. 14b; **תֵּיבוּ** M. MS. *ibid.* (nominal ending).

EXAMPLES FOR APH'EL.

PERFECT.—§434. 3d *sing. masc.*: **אָתַן** B. M. 60b, 63b; **אָתַן** he placed, M. Q. 25a; **אָתַן** Sanh. 69a; **אָתַן** turned to the right, Yoma 72b, O. MS. Sabb. 88b, M. MS. *ibid.* **אָתַן**; **אָתַן** looked, Hull. 95b.

3d *sing. fem.*: **אָתְּנָהּ** Keth. 60a, Sanh. 109b; **אָתְּנָהּ** A. Z. 17b; **אָתְּנָהּ** B. B. 133b; **אָתְּנָהּ** 'En Y. Ned. 50a.

2d *sing. masc.*: **אָתַנְתָּ** B. B. 164b, Sabb. 66b; **אָתַנְתָּ** Hull. 58b.

2d *sing. fem.*: **אָתַנְתְּ** M. MS. Sabb. 66b.

1st *sing. com.*: **אָתַנְתִּי** I placed, Beṣa 16b.

¹ **תִּתְּבוּ** HG. ed. pr. 101d.

² Here we find **תֵּיבָהּ**, the imperative with a negative.

³ **לְמִתְּבוּ** Alfasi Sanh. Pereq iv.

⁴ **תֵּיב** Igq. Seritā 24; **תֵּיב** SM. No. v. a (voc.).

⁵ **תֵּיבוּ** we give, MV. 85.

3*d plur. masc.*: אָתִיבִי *sat*, Yoma 69*b*; אִתִּיבִי *placed*, Qidd. 8*b*, Beḥa 6*a*.

3*d plur. fem.*: אֶקְדֵּן *set on fire*, Sanh. 93*a*.

2*d plur. masc.*: אֶתְבַּתֵּן O. MS. Pes. 87*b*; 'En Y. *ibid.* אֶתְבַּתֵּן.'

IMPERFECT.—§435. 3*d sing. masc.*: לוֹסִיף R. H. 17*b*; נִסִּיף 'Ar. 30*b*.

2*d sing. masc.*: תִּסִּיף Pes. 114*a*.

2*d sing. fem.*: תִּתִּיב Alfasi Yeb. 85*a*.

1*st sing. com.*: אֶלִּיד B. B. 91*a*; אֶתִּיר Sabb. 67*a*.

3*d plur. masc.*: לְתַבִּיהָ *let them place her*, Sabb. 110*a*).

IMPERATIVE.—§436. 2*d sing. masc.*: אֶלִּיד *beget*, B. B. 91*a*; אֶתִּיד *put down*, Sabb. 77*b*.

2*d plur. masc.*: אֶקְרִיד *honor ye*, B. M. 57*a*; אֶבִּילוּ *bring ye*, Gitt. 67*b*,

INFINITIVE.—§437. אֶדוּדִי Sanh. 89*b*; אֶרְוִיתִי *to will*, B. B. 131*a*; אֶלִּיד Beḥa 23*a*; אֶתִּיר *to place*, M. Q. 25*a*; אֶתִּיר *לְאִתִּיר* O. MS. Pes. 87*b*; אֶסִּיף A. Z. 30*a*; (אֶתִּירָה Gitt. 57*b*); אֶסִּיף Keth. 64*a*; אֶנֶּסֶף A. Z. 26*a*; אֶלִּיד B. M. 42*b*; אֶסִּיף 'Er. 5*b*, by analogy with עִ'ע.

ACTIVE PARTICIPLE.—§438. *Sing. masc.*: מִסִּיף 'Er. 5*b*; מִלִּיד Beḥa 23*a*; מִבִּיל Sanh. 95*a*; מִדֵּעַ M. Q. 21*b*; מִקֵּר and מִקִּיר *he honors*, Sabb. 119*a*; מִכֵּחַ Gitt. 57*b*, M. MS. Sanh. 96*b*; מִסֵּחַ Keth. 64*a*; (מִבִּילָנָא *I carry*, 'Er. 27*b*; מִבִּילָנָא B. M. 41*a*).

Sing. fem.: מִקִּירָא M. MS. Ber. 48*a*.

Plur. masc.: מִבִּילִין Succa 53*a* (Palest.); מִדֵּעַ Sanh. 89*a*; מִדֵּעַ Yoma 18*b*.

PASSIVE PARTICIPLE.—§439. מִסִּפָּא 'Ar. 30*b*; but this may be the Hoph'al as מִכָּתָא.

¹ אֶדִּקְנָא *we informed*, TG. ed. Harkavy, §439; אֶלִּידָא Alfasi, Yeb. 63*a*.

ASSYRIOLOGICAL NOTES.¹

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II.

It was my intention to review Professor Delitzsch's most excellent *Assyrisches Handwörterbuch* in this number of *AJSL*. This intention will be carried out in the next number of this Journal. The following notes are based on Delitzsch's *Assyrisches Handwörterbuch* = *HWB.*, and my *Assyrian and Babylonian Letters belonging to the Kouyunjik Collections of the British Museum* (Volumes I.-IV.) = *LK.*

There are several interesting words in the Letter, Bu. 89-4-26, 161, *LK.* 435, a transliteration of which follows:

[435.] Bu. 89-4-26, 161.

OBVERSE.

- An-ni-u ri-iḫ-ti
da-ba-a-bi ša e-gir-ti
3. pa-ni-it-ti.
Šar-ru-u-ut ša šarri be-ili-ja
ki-ma mē u šamnē
6. e-li nišē mātāti
ka-li-ši-na li-it-bi
ri-'us-si-na šarru be-ili
9. li-e-pu-uš a-na du-u-ri
da-a-ri. A-na-ku ka-al-bu
ka-rib šarri be-li-šu.
12. An-nu-u-ti ik-ri-bi
a-na šarri be-ili-ja ak-tar-ba.
Ilāni ša šum-šu-nu az-ku-ru
15. li-iḫ-ḫu-ru liš-mi-u
a-na šarri be-ili-ja
ik-ri-bi an-nu-u-ti
18. a-du li-'mi-šu
li-iṣ-ši-pu a-na šarri bēli-ja
li-id-di-nu

REVERSE.

- u a-na-ku ka-ri-ib
 šarri be-ili-ja i-na pa-an
 3. šarri be-ili-ja la-zi-iz-ma
 ina gu-mur-ti lib-bi-ja
 ina a-ḥi-ja la-ap-laḥ
 6. ki-ma a-ḥi-ja e-ta-an-ḥa
 ina ki-ṣir am-ma-ti-ja
 e-mu-ḫi-ja lu-gam-mir
 9. man-nu bēl ṭābtī la i-ra-am
 ina za-ma-a-ri ša ^{mat} Ak-ka-di-i
 ma-a aš-šu pi-i-ka ṭāb
 12. ri-'-u-a
 gab-bu um-ma-a-ni
 u-pa-ḫu-ka

The obverse may be translated as follows:

This is the rest (*résumé*, copy) of the contents of a former letter
 May the dominion of the king, my lord, sweep over the peoples of all
 countries like water and oil! May the king, my lord, rule over them for
 all time. I am a dog, the suppliant of the king, his lord. I make these
 prayers for the king, my lord. May the gods, whose names I invoke,
 accept and listen (answer them)! May they doubly grant these prayers
 to the king, my lord, as well as to his family!

The exact meaning of *riḫti* is doubtful. It may have the
 meaning *rest*, *remainder*, or perhaps *continuation*. The intro-
 duction (4-11) is quite unusual. *Libḫuru* has here the mean-
 ing of *limḫuru*, *annehmen*, *gnädig aufnehmen*. In Vol. X.,
 p. 197, I cited several passages in which *aḥāru is used with-
 out a technical, astronomical meaning. Delitzsch gives the II. 1
 form only. Here we have the I. 1 Precative; cf. also *LK.* 185,
K. 1396, 12. This passage is the most convincing, making
 *aḥāru synonymous with *šemū* and equivalent to *maḥāru*.
 The expression *ikribē annūti . . . liṣṣipu* is also quite
 unusual. *Liṣṣipu* is from *eṣēpu* √ עָצַפְּ with the meaning
mehren, *doppeln*. In *gumurti* (rv. 4) we have a new form.
Cf. also *lugammir* (rv. 8) and X., 200. So far as I know,
kiṣir ammati has not been found in a connected text. *Cf.*
HWB. 84b under II. *ammatu*. Perhaps the passage may be
 translated: With the strength (resources) of my land may I bring
 my forces into a state of perfection!

In X., 197, I cited a single passage (*K.* 595, *LK.* 6, rv. 3)
 where the verbal form *lu-par-ši-im* √ פָּרַשׁ, from which

paršumu, puršumu, etc., are derived, is found, *viz.*: ilāni rabūti ša šamē iršitim ana balāṭ napšāti ša šarri bēlija nu-ša-al-la šarru bēli ana mār mārāni lu-par-ši-im. *Cf.* now Rm. 76, rv. 8-9, *LK.* 358: ina libbi da-ru-te ša šarri be-ili-ja šarru be-ili ip-par-ši-man-ni and rv. 14: šarru be-ili mār mārāni lu-par-ši-im.

There are several other interesting words and passages in this Letter. In obv. 8, we have a scribal error, a-bu-te for a-ši-bu-te. The introduction is long and unusual. *Cf.* ll. 10-14: ṭu-ub lib-bi ṭu-ub šērē ūmē rāḫāti še-bi-e li-tu-ti pa-li-e ša nu-uḫ-ši a-na šarri be-ili-ja li-di-nu. Šumu u zēru pir-ḫi lil-li-du a-na šarri be-ili-ja lib-šu šur-šu-ka li-iš-mu-ḫu li-rap-pi-šu . . . li; *cf.* also obv. 19. *Cf.* also rv. 1-3: da-ab-tu di-ik-tu a-na li-ip-li-pi ša šarri be-ili-ja a-du šamē iršitim da-ru-u-ni li-pu-šu and rv. 20, 21: adu (EN) šamē iršitim da-ru-u-ni, etc.

The passage, 82-5-22, 169, rv. 9, *LK.* 353, ina mat ^{amēl} rab-ša-ki-e settles for all time the reading of ^{amēl} rab-SAG = rab-šaḫḫ = רַב־שָׁחַךְ.

There are some interesting glosses—and glosses are of very rare occurrence in the Letters—in 81-2-4, 63, *LK.* 405. *Cf.* obv. 9-11: ūmu zi-mu-šu ki-ma ḫu-ut-ri ina pān ša-at-ti Rammān ra-giš. This gloss argues for the reading pān šatti, Senn. V. 43. *Cf.* also 83-1-18, 14, *LK.* 406, obv. 10 and rv. 17. The following is a transliteration of this letter:

OVERSE.—A-na šarri bēli-ja ²ardu-ka Nabū-aḫē-erba ³lu šul-mu a-na šarri bēli-ja ⁴Nabū Marduk a-na šarri ⁵bēli-ja lik-ru-bu. ⁶Ina muḫḫi e-pa-še ⁷ša ḫa-ri-e-ti ⁸ša šarru be-ili iš-pur-an-ni ⁹pa-ar-ḡi il-ki ¹¹ina arḫi an-ni-e ṭa-bu ¹²ṭa-ba ḫa-ri-tu ¹³ana e-pa-še ¹⁴ūmu XIII. ūmu XV. ¹⁵ūmu XVII. li-pu-šu. ¹⁶Ina muḫḫi niḫē ¹⁷ša šarru be-ili (REVERSE) ¹⁸iš-pur-an-ni ¹⁹ina arḫi an-ni-e ²⁰ṭa-ba a-na e-pa-a-ši ²¹ina ši-a-ri ina li-di-iš ²²am-ma-te ina pān šarri ²³bēlija ma-hi-ir-u-ni ²⁴li-pu-šu. ²⁵Ina muḫḫi Ašur-mukīn-palēja ²⁶ša šarru be-ili iš-pur-an-ni ²⁷lil-li-ka ṭa-ba ²⁸a-na a-la-ki. ²⁹Mār mārāni-šu ³⁰mar mar-i-šu ³¹šarru be-ili ina p(b)ur-ki-šu ³²li-in-tu-uḫ. ³³Ina ši-id-di ḫu-u-li ³⁴lu id-ku ³⁵li-e-mur-ru-uš.

Two important forms are found in Bu. 91-5-9, 183, rv. 2-4, *LK.* 340, *viz.*: sil(l)āte, plur. of sillatu, and tēkiti; ma-a mārāni Bābilu ina ^{mat} Ba-ni iṣ-ṣi-e-u-ni si-il-a-te-

ši-na ina te-ki-i-ti ša a-na * * * iḫ-bu-u-ni. The form si-il-a-te decides for a sing. sillatu not šillatu. I am inclined to take tēkiti as a form with prefixed 𐎶; cf. *HWB.* 705, *a.*

The plur. of šillu is found in K. 660, obv. 15, *LK.* 86, ši-il-la-a-te.¹

82-5-22, 174, *LK.* 341, is a very interesting little medical tablet. The following is a transliteration—omitting lines 1-7 of the introduction:

‘u-ma-a amtu ša šarri ‘Ba-u-ga-mi-lat ¹⁰mar-ša-at a-dan-niš la šubat(?) -sa pi-ta-tan ¹¹u-ma-a šarru be-ili ¹²te-mi liš-kun ¹³amēl (A. ZU) asū ešten, (REVERSE) ¹lil-li-ka ²li-mur-ši = The king's maid-servant, Ba'u-gāmilat is very ill. Her bowels(?) are out of order. May the king, my lord, give an order that a physician come at once and examine her.

83-1-18, 37, *LK.* 355, furnishes better material for a discussion of pišru than that found in *HWB.* 550, *a.* Cf. obv. 6 for pi-iš-ri, rv. 4 for pi-ši-ir-šu and obv. 13 and rv. 1 for pi-iš-ra-a-te and pi-iš-ra-te-šu-nu. Cf. also obv. 10 and rv. 3 for i-gal-lil.

81-2-4, 55, *LK.* 381, contains a peculiarity worth noticing. A transliteration of this Letter follows:

OBVERSE.—¹A-na šarri bēlija ‘ardu-ka Ašur-ri-šu-u-a ²lu-u šul-mu a-na šarri bēli-ja ‘māt Man-a-a i-na libbi alāni ³ša māt Akkad-a-a ‘i-na-gi-e ša šid-di ‘ti-amāt i-zu-ku-pu ⁴i-ti-ši e-te-li. ⁵A-na-lu-ku-nu amēl paḫātu ¹⁰ša ¹¹al Mu-ša-ši-ri ¹²Tu-un-na-un amēl paḫātu ¹³ša ¹⁴al Kar-si-tu.... (REVERSE) ¹i-na muḫḫi ta-ḫu-me ²ša māt Man-a-a i-tal-ku ³a-na ma-šar-te ‘māt Akkad-a-a ‘i-na ¹¹Tu-ru-uš-pa-a šu-u ‘niḫḫ-šu e-pa-aš ⁷amēl paḫātu ¹⁴gab-bu ⁵i-pa-ni-šu šu-nu.

Cf. obv. 6, where we have i-na-gi-e for i-na na-gi-e and rv. 8 i-pa-ni-šu for i-na pa-ni-šu.

¹ In X. 198, the feminine sign before imēru was not noticed. The reading is, of course, atānāte instead of imērate.

Contributed Notes.

THE MASSORETIC USE OF THE ARTICLE AS A RELATIVE.

It seems to be certain that in later Hebrew, such as Chronicles and Ezra, the article was used as a relative; see Ewald, *Lehrbuch* (1870), §331, *b*; Gesenius, §109, *Rem.*; Driver, *Notes to the Hebrew Text of Samuel*, pp. 57 *sq.*; Müller-Robertson, §92, *Rem. a*; Davidson, *Hebrew Syntax*, §22, *Rem. 4*. Further, in earlier Hebrew a number of forms appear in which the article is so used, but in these, the difference being mostly in the vowels or the fall of the accent, we are told that we have the work of the Massoretic editors. That is probably true, but one of the arguments has been "the fact that the Massorah itself does not point consistently," as Driver puts it, or "dass die Massóra hier auch selbst schwankte," as Ewald; see, too, the *Rem.* in Müller-Robertson. Ewald quotes 1 Kgs. 11:9, הַנִּרְאָה, compared with Gen. 12:7, הַנִּרְאָה, as a case of such inconsistency and Driver adds Gen. 46:26, הַבָּאָה, as compared with v. 27, הַבָּאָה. The object of the present note is to suggest that perhaps the Massoretic editors may have involved a meaning of their own in these variations and not simply vacillated in their usage. In Ruth there is a somewhat similar case from which I prefer to begin. In 1:22; 2:6; 4:3 Ruth is referred to as הַשִּׁבָּה, but in 4:11 as הַבָּאָה. Why is this difference? The context requires us to translate the first *she who had returned*, an absolute past, but the second *she who is entering or about to enter*, a present or future,—the words are spoken by the elders in their blessing of Ruth as the wife to be of Boaz.

Does, then, this distinction of past and present hold when applied to the other cases? In 1 Kgs. 11:9 we are told that Yahwé was angry with Solomon because he had fallen away from Him who had appeared to him twice, הַנִּרְאָה אֵלָיו פַּעַמַּיִם. Here the reference is distinctly to the past; God *had* appeared to him but no longer did so—such manifestations were now over and done. Did not the Massoretic editors mean by this anomalous punctuation to draw attention to this *past* manifestation by God of Himself to Solomon? Opposed to this is Gen. 12:7, where Yahwé appears to Abram and Abram builds an altar to Yahwé who appeared to him, הַנִּרְאָה אֵלָיו. Yahwé had appeared to him before this and He appeared also after this; it is almost as though we were to translate *who was appearing or who was wont to appear to him*.

The last case is more difficult. In Gen. 46:8-27 we have a list of the whole family of Jacob which entered Egypt, summing up the number as seventy. In v. 26 we are told that all הַבָּאָה (participle) Egypt with the exception of the wives of Jacob's sons were sixty-six. Then in v. 27,

which can be reached only by crossing the Jordan. There is no evidence of a contrasting of the two sides such as would of itself imply the residence of the writers in Palestine (*cf.* Driver, *op. cit.*, p. xliii). The children of Israel had long been dwelling in a land of which it has been said that the Nile is Egypt. There a single stream flowed the whole length of the country and imparted fertility to a strip along either side. Its peculiarities and its relation to the very existence of the nation gave it prominence. It is therefore a very natural thing to find the whole of the Israelites' new possessions spoken of at the time of the entrance into Canaan as the region of another river, עבר הירדן.

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JEREMIAH 5:8.

In Jeremiah 5:8 we read:

סוּסִים מְזוּזָנִים מִבֹּרֶן הָיוּ. אִישׁ אֶל אֶשֶׁת רֵעֵהוּ יִצְהָלוּ.

For מְזוּזָנִים the *Keri* has מִבֹּרֶן. The Authorized and the Revised Versions translate: "They were as fed horses in the morning; every one neighed after his neighbor's wife."

As to מְזוּזָנִים, the *Keri* (and the Eastern *Kethib*) מִבֹּרֶן indicates that the derivation from זָן is not after the sense of the Massoretes, who obviously have in mind a verb זָן of which both forms muzanim and m'yuzzanim can be derived, the former being participle Hoph'al, the latter, participle Pu'al. This, however, forms no practical difference, since the verba *Ayin Vav* and *Pe Yod* interchange (as זָן and יָזַן). The Talmudic זָן means "to provide, supply," especially with the necessities of life; in the Pi'el its meaning has a wider scope: "to outfit, decorate"; "to gird, arm, equip"; and יָזַן means "armor, steel." The root זָן is found in Talmudic literature only twice (to my knowledge). In *Pesikta Rabbathi*, ch. 27-28 (p. 133b, ed. Friedman), we read: "and they [the girls of Jerusalem] neighed after them [the young men], like susim m'yuzzanim, as we read (Jer. 5:8)," etc. This passage, of course, throws no light on the meaning of our word, as it is merely borrowed from Jeremiah. But in *Babli Giṭṭin*, p. 67a, we are told that Isi ben Judah, in characterizing various Tannaim, called Rabbi Jishmael חֲנוּת מְזוּזָנָה a well-assorted shop (store), or, as Arukh has it, "a shop decorated with all kinds of goods." There is a variant recorded מְזוּזָנָה (from זָן) which allows of the same interpretation. Applying this meaning of זָן or יָזַן to horses, and keeping in mind that יָזַן is "armor," there is no difficulty in rendering susim muzanim or m'yuzzanim with "equipped" or "attapped horses."*

But what is מִבֹּרֶן? That it cannot mean "in the morning" is certain, neither grammar nor sense justifying such a rendition. The

* LXX. in translating our word with *συναρμυρισ* had obviously in mind the root זָרַח, from which מְזוּזָנִים is an impossibility. Other etymological attempts may safely be ignored in view of the well-established meaning of our word from post-biblical usage.

LXX. ignores the word entirely, probably the best thing that it could do under the circumstances. The Vulgate has *emissarii*; I do not know what that could possibly mean in connection with horses (unless it stands for *semen emittentes*), nor by what process of etymology such a meaning of מְשִׁכִּים could be arrived at. Arnheim in his *Grammatik der Hebräischen Sprache* (p. 139), suspecting an obscene expression in agreement with the Greek translation of m'yuzzanim, explains מְשִׁכִּים as a contraction of מַאֲשִׁיכִים, a denominative of אֲשִׁךְ (Lev. 21:20). It is scarcely necessary to disprove a monstrous etymology like this.

Now מְשִׁכִּים is on its surface a plural of מְשִׁכִּי; which by its form intimates a geographical or ethnical term. The patronymic of מְשִׁכִּי being מְשִׁכִּי, of מְשִׁכִּי, etc., there is nothing to prevent deriving מְשִׁכִּי from מְשִׁכִּי, the Assyrian Muski or Muški (Schrader, *KAT*², p. 84), the land generally mentioned in the Bible in connection with Tubal. There is ample evidence, I am told by Assyriologists (see the following note), that the Assyrians imported their war-horses from Muski u Tabal, and this is confirmed by Ezekiel in ch. 27:13-14, and more directly with regard to Meshekh in ch. 38:3-4.

סוּסֵי מְשִׁכִּים may therefore safely be assumed to mean "horses of Meshekh," and the verse under consideration, divested of all obscenity, will have to be translated: "They have become war-horses of Meshekh; they neigh, everyone, after his neighbor's wife." When the war-horse is entrapped for battle, he neighs, anxious to rush forth for attack. So do the men whom Jeremiah describes, neigh, but they select for their attacks women, everyone the wife of his neighbor.

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MEŠEK AND TABAL.

The land of Mešek is frequently mentioned in the inscriptions of Assyrian kings and in association with Tubal—so *e. g.* Sargon, *Annals*, l. 9, and *Nimrud Inscription*, l. 11—precisely as the two are associated together, Gen. 10:2; Ezek. 27:13; 32:16; 38:2, 3; and perhaps also Isa. 66:19, where, instead of מְשִׁכִּי קֶשֶׁת הַיָּבֵל, we must read מְשִׁכִּי הַיָּבֵל. The latter is written in the Assyrian inscriptions Muski or Muški. The preference is to be given to the reading with š. Mešek and Tubal were adjacent regions in the Taurus mountain range. The "war-horses" of Muski are referred to by Sargon in his *Annals*, l. 373; those of Tabal (as the Assyrians write the name) are mentioned by Ashurbanipal, *Rassam Cylinder*, col. ii, 73-74, where the king says: "I imposed upon Mukalli, the king of Tabal, large horses as yearly tribute." We may conclude from this notice that the horses coming from the district in which Musku and Tabal lay were noted for their size. From this region the Hittites obtained their horses, and it is likely that the Egyptians also imported some of their horses from the Taurus mountains.

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PERSIAN-JEWISH POETRY.*

All students of poetry must feel greatly indebted for the valuable sketch published by the erudite Parsic scholar, Dr. P. Horn, who appears to have made the relations and literary activity of the Persian Jews a specialty. Already in a previous dissertation, entitled "Zu den jüdisch-persischen Bibelfübersetzungen," published recently in a scientific journal, of which I possess a reprint through the author's courtesy [11 pages], Dr. Horn displayed a wonderful familiarity with the literature and critical method of former commentators on the subject, and merited the thanks of his fellow-scholars. His researches on our topic are all the more welcome, because comparatively very few have concerned themselves with Jewish-Persian literature, to which the greatest impetus in recent years was given by my late father, the Rev. Dr. Alexander Kohut, in his *Kritische Beleuchtung der persischen Pentateuch-Uebersetzung des Jacob ben Joseph Tawus, unter stetiger Rücksichtnahme auf die ältesten Bibelversionen. Ein Beitrag z. Geschichte d. Bibel-Exegese* (Leipzig u. Heidelberg, 1871; 8vo, 400 pp.), and in several essays† on comparative religion and mythology, which were published chiefly in the *ZDMG.* and elsewhere. Jewish-Persian poetry is not very well represented in our literature. Beside the references cited by Dr. Horn, and Drs. Neubauer, Steinschneider, Derenbourg and other bibliographers, we beg to call attention to the following fragmentary poem already quoted by S. Munk: *Notice sur Rabbi Saadia Gaon*, etc. (Paris, 1838, extr. d. tome IX. de la Bible de M. Cahen), pp. 68, 69; and by Dr. Adolph Jellinek (*Jnk*) in Fuerst's *Literaturblatt d. Orients*, 1845, No. 39, col. 619-20. The verses run as follows:

خطاب آمد از پیس ی"ב بر سالت ירמיה که
 ישראל ان را بگوى اوی לכם:
 تا چند کنید עבירה
 چند کنید תועיבה [חזעבה: Munk]
 نمی کنید תשובה
 א"י לכם:
 از شرط אברהם מילה

* As addenda to Dr. Paul Horn's article, "Jüdisch Persische Poesie," in *ZDMG.*, Vol. XLVII., pp. 202-12.

† "The Talmud and Parsism," in Paul Teucer's *Jahrbuch*, 1866. "Ueber die jüdische Angelologie und Daemonologie in ihrer Abhängigkeit vom Parsismus," *Z. f. d. Kunde d. Morgenlandes*, Bd. IV., No. 3 (1866). "Was hat die Talmudische Eschatologie aus d. Parsismus aufgenommen?" in *ZDMG.*, Vol. XXI. (1867), pp. 552-91. "Die talmud. midraesch. Adams-legende," u. s. w., *ibid.*, Vol. XXV. (1871), pp. 59-94. "Antiparsische Aussprüche in Deuteriojes.," *ibid.*, XXX., 709-22, and other articles in Kobak's *Jeschurun*, VIII. (1872), 49-64; in Geiger's *Zeitschrift fuer Wissensch. u. Leben* (1871), Vol. X., 49-73; in *Jewish Quar. Review*, II. (1890), 223-9; III. (1891), 231-50; in *Revue d. Études Juives*, XXIV. (1893), 256-71, etc., etc.

شما را کردید مدیله
 وها کردید حنین و حنله
 اری לכם:
 شما را چون دایه بودم
 و معجز ها نمودم
 و از شما نه خوشنودم
 اری לכם:
 از مصر و فرعون
 شما را اوردم ببیرون
 بدست موسی و هارون
 اری לכם:
 [M.: זי:] دریا گذار کردید

Munk, *Notice*, p. 69, translates it thus:

"La parole émana de Dieu pour une mission (confiée) à Jérémie: Dis aux Israélites: Malheur à vous!—Combien encore ferez-vous pas pénitence? malheur à vous!—De l'alliance d'Abraham, la circoncision, vous vous êtes fait une profanation; vous avez abandonné le jeûne et la prière, malheur à vous!—J'étais pour vous comme une nourrice; j'ai manifesté des miracles, mais je n'ai eu de vous aucune satisfaction; malheur à vous! De l'Égypte et de Pharaon, je vous ai délivrés par la main de Moïse et d'Aaron; malheur à vous!—Vous avez traversé la mer, etc."

Jellinek's version in *Literaturblatt des Orients*, *loc. cit.*, reads:

"Die Rede ging aus vom Herrn in der Sendung Jeremiah's: Rede zu den Israeliten: *Weh' euch!*—Wie viel werdet ihr noch der Sünden ausüben? Wie viel der Greuel? Warum übt ihr Busse nicht? *Weh' euch!*—An dem Abrahamitischen Bund der Beschneidung habt Treubruch ihr geübt; verlassen habt ihr Fasten und Gebet: *Weh' euch!*—Einer Amme gleich war ich euch; Wunder habe ich gezeigt; doch hab' ich mich eurer nicht gefreut: *Weh' euch!*—Von Mizrajim und Pharao hab' ich euch befreit durch die Hand Mosches' und Aharon's: *Weh' euch!*—Das Meer habt ihr überschritten"

For further particulars concerning the poem, interesting as it is, we refer the reader to Munk's remarks on the passage.

It were very serviceable for Hebrew-Persian scholars to undertake the edition of a chrestomathy of similar poetical selections from manuscript and published sources, such as are not accessible to students. Would not Professor Bacher, the able biographer of Nizami and editor of Sâdi's ethical verses, supply such a demand?

GEORGE ALEXANDER KOHUT.

NEW YORK.

THE PA-ŠE (IŠIN) DYNASTY.

80,7-19,126.

1. 子子子子子子子子子子
 2. 子子子子子子子子子子
 3. 子子子子子子子子子子
 4. 子子子子子子子子子子
 5. 子子子子子子子子子子
 6. 子子子子子子子子子子
 7. 子子子子子子子子子子
 8. 子子子子子子子子子子
 9. 子子子子子子子子子子
 10. 子子子子子子子子子子
 11. 子子子子子子子子子子
 12. 子子子子子子子子子子
 13. 子子子子子子子子子子
 14. 子子子子子子子子子子
 15. 子子子子子子子子子子
 16. 子子子子子子子子子子
 17. 子子子子子子子子子子
 18. 子子子子子子子子子子
 19. 子子子子子子子子子子
 20. 子子子子子子子子子子

79.7-8.19.

[illegible]

Ref-K-152
17,55

Sm. 289.
















Obverse:

2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

Reverse:

The diagram illustrates two perspectives of a rectangular object, likely a book or tablet, with Chinese characters inscribed on its surfaces. The top view shows a grid of characters arranged in rows and columns. The bottom view shows a similar grid, but with some characters missing or obscured by a large, irregular shape.

This l. (E. par-ra) is repeated.

d) The remainder reads:  = 20,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12,  = 12, = 12,

In the *Zeitschrift für Assyriologie*, Juni, 1896, S. 90, Prof. Jensen has called attention to the probable identity of the two words Pa-še and I-ši-in, and with wonted acuteness has concluded that the name of the second "Paše" dynasty should be read Išin. The basis of his reasoning are the following facts: 1) K. 4995, 20sq., Pa-še gál-la-ba = šá i-ši-in-šu ib-šu-ú = whose blossom was. Here the Pa apparently = išin, and the še = šu. (It may be noticed that while še does not appear elsewhere, so far as I know, as the equivalent of the pronominal suffix šu it is equated in V R. 59a (after $\kappa\upsilon = a-na-ku$, $\text{LI} = at-ta$) with šú-ú. It is more than probable, therefore, that it was also used as the suffix.) But S. 22, 4, Pa + ? (= probably še) = according to the gloss, which is evidently printed too large in ZA., VIII., 199, i-ši-in. If the restoration be correct then Pa-še = I-ši-in. 2) In the inscription of Nebuchadrezzar I. (ii, 17), who belonged to the Pa-še dynasty, the prefect of Išin is mentioned before the prefect of Babylon, and the first of the series. 3) Reissner, VA. Th., 408+2179, obv. 5, Pa-še = išin.

It will be seen from the accompanying plate, 80, 7-19, 126, an inter-linear inscription, that the goddess of Ni-si-in was called Gu-la. ^{11a} Nin Ni-si-in-na = a-na ^{11a} Gu-la, the exalted princess (l. 4). In ll. 9 and 10 we read "in I-si-in the city of her dominion" = Ni-si-in-ki uru Nam-nin-a-ni = i-na I-si-in al bē-lu-ti-ša. Gula is, therefore, the goddess of Nisin = Isin = Išin (as is clear from other texts, as well as from K. 3811, which gives us, instead of Ni-si-in-ki, Ni-ši-in-ki). And Sm. 289 gives us a list of temples, among which we find obv.¹ l. 17, E ^{an} Gu-la ša Pa-še-ki, i. e., the temple of the goddess Gu-la of the city of Išin.

I have given the whole fragment Sm. 289, of which the second column is restored from II R. 61, 30sq. fol., inasmuch as it in turn helps to restore and complete that text. 79, 7-8, 19 furnishes us with another interesting occurrence of the word i-ši-in, but the above plate was not large enough to contain it. I may give here a transliteration of the complete lines of the first column:*

ú nu še-gub(du)-ba, ú an-zu-zu, ú šá-ra-nu
 ú i-ši-in *ekli*, ú zir-zir-a-nu, ú ku-li-la-an-nu
 ú ša (gar) ša (gar) da, ú e-di-e-na ú e-riš-ti puḫad Sar(ḫir)
 ú kal (dan) mar mušen, ú ḫar-ra, ú zir rik šiš
 ú de(ne) a.

The tablet contains fragments of five more lines in col. i and twenty-four in col. ii, all of which are names of plants.

JAMES A. CRAIG.

UNIVERSITY OF MICHIGAN,
 March 6, 1897.

* The first copy was accidentally damaged in transmission. In the second copy the whole of the fragment is reproduced.
 J. A. C.

Book Notices.

BEDJAN'S HISTOIRE DE MAR JABALAH.*

We have again to thank the restless activity of Pater Bedjan for a volume of 574 pages of Syriac texts, which are, perhaps, of more than usual importance. The first 205 pages are taken up with the second edition of the *History of Mār Yabhallāhā and of Bar Šaumā*, the first edition of which was published by Bedjan in 1883. This part of the volume was issued separately; the first part of the preface bears the date "August 29, 1895," the second part "November 27." It is difficult to see why it was found necessary to publish this second edition twice, especially as confusion in citing it is apt to result. To prevent such confusion I call attention to the fact here, as Nestle has done in Germany (*Theol. Litzeitg.*, 1896, 16, col. 421).

Few Syriac texts published within recent years have excited in the learned world the interest aroused by this account of Mār Yabhallāhā and Bar Šaumā. The history of Nestorianism and of the men who were its valiant missionaries in the wild regions of Mongolia, Thibet and China has yet to be written. The material is being rapidly gotten together. We know that advances were made far eastward in the fourth century; and that from the fifth century on the Nestorians had a large number of bishoprics in Ḥorāsān (Nöldeke, *ZDMG.*, XLIV., 521); that the Uigur and Mongol scripts are derived from a form of the Estrangēlā Syriac. Masūdi speaks of a Turkish tribe—the Tagazgaz—who were all Manichæans. The Chinese-Syriac inscription of Si-ngan-fu shows us the progress made by Nestorians into the heart of China. The two cemeteries—at Tokmak and Pishpek in Semiryetshi (Southern Siberia)—with their hundreds of gravestones upon which Syriac inscriptions are engraved tell us how large a Nestorian community must have existed here during the thirteenth and fourteenth centuries (*cf.* Chwolson, *Syrisch-Nestorianische Grabinschriften*, St. Pétersbourg, 1890). And Catholic missionaries in the thirteenth century were surprised at the number of Christians they found in Peking.

The history of Yabhallāhā III. and Bar Šaumā take us just into this time, the thirteenth century, and present us with a vivid picture of the relation of the Mongol princes of Adherbaijān to their Christian subjects. We see how tolerant these princes were. It is only with the appearance of Muhammadanism in these regions, and its rise to commanding power, that a change for the worse occurred. The great Seldjuk (930) is said to

* TASHITHĀ DHĒMĀR(I) YABHALLĀHĀ; HISTOIRE DE MAR-JABALAH, DE TROIS AUTRES PATRIARCHES, D'UN PRÊTRE ET DE DEUX LAÏQUES, NESTORIENS. Éditée par Paul Bedjan, P.D.L.M. Paris, Rue de Sevres, 95; Leipzig: Otto Harrassowitz. xvi+574 pp.; 8vo. M. 16.

have had a Christian son. Both these men, whose biography we have before us, were born in China, of Christian parents, and were contemporaries of Marco Polo. Šaumā was born in Peking, which city had a metropolitan of its own (Assemānī, *BO.*, II., 458). Yabhallāhā was born in Koshang—according to Duval (*JA.*, 1889, Mai-Juin, p. 315) Kung-Tshang; according to Chabot (*Histoire de Mar Yabalaha III.*, Paris, 1895, p. 15) Ho-Tchung-fu, in the year 1245. Before his elevation to the Patriarchate his name was Mark. In 1280 Yabhallāhā was made Metropolitan of Katai and Wang. Šaumā held the same rank; but two years later the patriarch Denhā having died, Yabhallāhā was raised to the dignity of patriarch at Bagdad and received the investiture from the Khān himself. He occupied this position for thirty-seven years, and thus had dealings with seven of the powerful Mongol princes. The great consideration in which they were held may be seen from the fact that Šaumā was sent by Argūn on a mission to the kings of Europe and to the Pope. He visited Italy, France and England; and the account of what he saw—which we have here almost translated by the author from the original Persian of the traveler himself—is full of interest for us.

During the long period of his patriarchate, Yabhallāhā ruled with firmness and with much tact. The closing years of his life were troublous ones for his flock, and he retired to the monastery of Maraga, south of the Sea of Urmi, where he died on November 15, 1317. The student of Church History as well as of Profane will find many data here which he will in vain look for in other sources. We do not know who the author of this history is; but he must have written it a few years after the death of the Patriarch; and Duval (*loc. cit.*, p. 353) supposes that he made use of the archives of the monastery at Maraga. It is to be hoped that an English translation will soon be made of this treatise; in which American scholars ought to be especially interested. It was due to the efforts of the American missionaries in Persia that it was rescued from oblivion. The original MS. was found in 1882 or 1883 in Minganish and copied by a certain Rabbān Yōnān of Tēhūmā. It was brought to Urmi in 1885, and the first translation was made into Modern Syriac by Qāshā Ōshānā and published in the periodical *Zahrirē d'baharā* by the Rev. Mr. Shedd in 1885-6. The original MS. is said to be in Kochanis in Kurdistan; but I have the impression that this refers to the first copy made by Rabbān Yōnān. The first description of the MS. was given by an American scholar, the late Professor I. H. Hall (*Proceedings of the Am. Or. Soc.*, 1886, pp. cxxvi, sq.). Since then several copies have been made. Of these Bedjan has been able to make use of five, so that we may feel pretty certain that we have in this second edition a correct text.

The other texts published here by Bedjan are all worthy of careful attention, as they contribute to our knowledge of the history of Nestorianism. It was Denhā, Patriarch of the East, to whom Yabhallāhā succeeded. On pp. 332-346 we have a metrical account of his life by a writer named John, who must have lived at about the same time. Bedjan's copy was made in the monastery of Mār Hōrmizd in Alkōsh

(Sachau, *Reise in Mesopotamien*, p. 365; cf. Budge, *The Life of Rabbān Hōrmīzd*, Berlin, 1894). Only when the whole work was printed, did Bedjan find out that this metrical history of Mār Denḥā had been published before by Abbè Chabot (see *Note*, p. 572). Cf. "Eloge du Patriarche Nestorien Mār Denḥā 1^{er} . . ." par J. B. Chabot, *Journal Asiatique*, Jan.-Fév. 1895, pp. 110 sq. Both copies go back to the same MS. original. Chabot's copy seems to have passed through one more hand than that of Bedjan. This may account for the slight divergences between the two editions; e. g., Bedjan, l. 60, ܡܕܢܗܐ, Chabot ܡܕܢܗܐ; B., l. 62, ܡܕܢܗܐ . . ܡܕܢܗܐ, C. ܡܕܢܗܐ . . ܡܕܢܗܐ; B., l. 148, ܡܕܢܗܐ, C. ܡܕܢܗܐ ܡܕܢܗܐ; B., l. 88, ܡܕܢܗܐ, C. ܡܕܢܗܐ; B., l. 59, ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ reads in C. (l. 53) ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ. Lines 47-52 in B. occur in C. as lines 83-88.

Denḥā was born in Bēth Bagash (ܒܒܓܐܝܫ), not far from Arbēlā (but see Hoffmann, *Persische Märtyrer*, p. 227); became Metropolitan of Arbēlā and then Nestorian Patriarch (1266-1281). It was he who ordained Yabhallāhā as Metropolitan of China and Bar Ṣaumā as "visitor-general"; and he was known for the conciliatory spirit with which he attempted to straighten out the controversies between Monophysites and Nestorians. The data given here supplement those furnished by Bar 'Ebhrāyā, whom he seems to have met in the year 1277. See *Chronicon Ecclesiasticum*, ed. Abbeloos and Lamy, III., cols. 430, 440, 450 and 452. Cf. *BO.*, III., 564.

The life of Mār Abbā I. (pp. 206-274) takes us back more than five hundred years, into the times when Christianity fought against the powerful state religion of the Persian Kingdom, Zoroastrianism. His history is given by Bar 'Ebhrāyā in the *Chron. Eccl.*, III., col. 90 sq. (Wright, *Syriac Literature*, pp. 16, 116 sq.). He was born a Zoroastrian, and reached the rank of Arzebed (Lagarde, *Semitica*, I., 43). He was converted in a place called Ḥātē (211, 7: on the Tigris in the neighborhood of Bagdad. Hoffmann, *Persische Märtyrer*, p. 71, thinks of Ḥaulāyā), near his birthplace. A certain Joseph, called [also] Moses, whom he met in a ܡܕܢܗܐ (κερκυρας) while crossing the Tigris effected this. It is interesting to see that he first took this Joseph for a Marcionite; the followers of that "heresy" seem to have lived here in large numbers. Though he is denounced to the Hārmārgerd of Bēth Ārāmāyē (215, 13) named Chudanbud in the province of Rādhān (Hoffmann, p. 71), he is baptized at Āched (cf. ܡܕܢܗܐ—a people near Āmid, Payne-Smith, col. 176. Wright, *Syr. Lit.*, 116, says at al-Ḥirah!). He was known as a good Persian scholar; went to Nisibis and to Edessa to learn Greek from a certain Thomas and science from John Grammaticus. In the sixth year of Chosrau Anushirwān he was ordained Catholicus at Seleucia-Ctesiphon, and held this position from 536 until 552. He seems to have traveled much in search of learning. With Mār Ma'ni he went to Arzōn, to Nisibis again, to Bēth Rhūmāyē in order to meet a certain Sergius, an Arian, to Athens, Constantinople, Cilicia, Antioch, to Bēth Huzzāyē, to

king. These "Christian Hapṭerāyē" are mentioned 267, 4, 7, 12, *bēth Hapṭerāyē*, 269, 1, 3. Do they take their name from *الهبة* of which Yāḳūt (4, 978) says *يسمونهم هفاطرنای* (Syrians) *وكان النبط*? Bar Bahlūl (Duval, p. 653) and Payne-Smith, col. 1024, must read *ܚܒܝܬ ܗܦܬܪܝܐ* in place of *ܚܒܝܬ ܗܦܬܪܝܐ*.

The "letter of the Mār Abbā on the proper direction of believers" (pp. 274-287) is one of the *ܐܦܬܪܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ* mentioned in *BO.*, III., 76. A specimen of such a one is given, *ibid.*, p. 77; and part of the very one now before us is cited on p. 79 (in Arabic from the *Kitāb al-Majdal* of Mārē ibn Suleimān). In this "letter" Mār Abbā exhorts his flock to remain steadfast, to help one another, and to see that ecclesiastics and laymen live in unity. His special attention is given, however, to arranging the degrees of consanguinity within which marriage should not take place. The greater part is taken up with this subject; and is an evidence that many of his flock must have adopted, in this respect, the practices of the people around them. "If anyone dare to approach the wife of his father, the wife of his paternal uncle, his paternal aunt, his maternal aunt, his sister, his bride, his daughter, his son's daughter, the granddaughter of his wife (as do the Magians), his sister-in-law (as do the Jews), an unbeliever (as do the idolaters), we, and the Metropolitan and Episcopi of our people declare" that such are not lawful, etc. (p. 281, 8 sq.). Those who have contracted such marriages are given from one month to one year to dissolve them (282, 14); otherwise they are to be excluded from all the rights of the Church (283, 13). Those who have married their sister-in-law, without knowing that it was a sin, and do not feel able to dissolve the bonds, are commanded to fast and to give alms in order to obtain forgiveness from on High (284, 3, sq.). The same matter is mentioned in the life of Mār Abbā (235, 5), and is the subject of reproach on the part of the Magians (255, 4), as well as of the interesting conversation reported by Bar 'Ebhrāyā between Mār Abbā and Chosrau Anushirwān (ed. Abbeloos and Lamy, II., 90). On Mār Abbā, Guidi, *ZDMG.*, XLIII., 401, and Cersoy, *ZA.*, IX., 368, 371.

The life of Mār Sabhrishō' I. by the monk Peter (pp. 288-331) comes from a MS. in the possession of Abbeloos. Sabhrishō' followed 'Ishō'yabhb of Arzōn as Catholicos, and sat from 596 to 604. Before that, he had been Bishop of Lāshōm (Bar 'Ebhrāyā, *Chron. Eccles.*, II., 106; *BO.*, III., 447; Budge, *The Book of Governors*, II., 86, 90; Wright, *Syriac Literature*, 133). At the synod which was held under his presidency in 596, the views of Hannānā of Ḥḏhaiyabh (Adiabene), who leaned to the Monophysites and preferred Chrysostom's exegesis to that of Theodore of Mopuestia, were publicly condemned. He was a native of Pirōzābādh in Siārzūr, a district of Bēth Garmai (288, 5. On Siārzūr = Shahrāzūr, see Nöldeke, *Die von Guidi herausgegebene Syrische Chronik*, p. 17, note 4; Hoffmann, *Persische Märtyrer*, Index, s. v.). He was the founder of the monastery of Bēth Kūkā (*JA.*, 1890, p. 127). Guidi has shown that he

was not the author of the Ecclesiastical History, which is usually ascribed to him (*ZDMG.*, XL., 559).

The lives of Mār Yazīdpānāh (pp. 394–415) and of Giwarjīs (George; pp. 395–571)—the latter by Mār Bābhi, head of the monastery on Mount Izlā, have been excerpted by Hoffmann, *Persische Märtyrer* (pp. 87–115). We are glad to have the full text before us. Many of the lacunae in the London MS. are to be found in the fuller MS. used by Bedjan.

All students will be thankful to Father Bedjan for this additional volume of Syriac texts.

RICHARD GOTTHEIL.

COLUMBIA UNIVERSITY,
November, 1896.

HILGENFELD'S JABALAH III.*

The continued interest which is shown in the history of Nestorianism among the Mongols, and which was started by Bedjan's publication of the life of Mār Yabhallāh, is evinced by the short Arabic account which Dr. R. Hilgenfeld presents here. A brother of the author of this treatise—Dr. Heinrich Hilgenfeld—has already done good service in this direction by his corrections of the text of the first of Bedjan's editions (*Text-kritische Bemerkungen zu* ܡܪ ܝܒܗܠܠܗ ܡܪ ܝܐܚܝܐ ܡܪ ܝܐܚܝܐ. Jena, 1894).

A Nestorian controversialist of the twelfth century, Mārē bar Suleimān, wrote a theological and historical work in Arabic, with the title *Kitāb al-Mījdal*; in the latter part of which he gave a short account of the Nestorian Patriarchs, commencing with Addai and Mārī, two of the seventy disciples of the early church, and finishing in the year 1147. Some other author seems to have continued this work down to the year 1214. In the first half of the fourteenth century this work was epitomized and continued to the end of the patriarchate of Mār Yabhallāh (1281–1317) by 'Amr bar Mattai (Matthew). George Ebedjesu Khayyath in his *Syri Orientales* (Rome, 1870, pp. 106–7) asserts that a part of it, at least, was written by one Šelibhā, son of Yoḥannā of Mosoul, in the middle of the fourteenth century. Hilgenfeld seems to follow Khayyath; for he speaks of the author as "Pseudo-Amrus seu Sliva Mossulanus" (p. vii). It seems impossible to tell, at this moment, what the correct facts are. Some such book by Šelibhā seems to have been current in the Orient; for Badger (*The Nestorians*, I., 136) cites a passage from a MS. of this work. I have my doubts whether Šelibhā really wrote a *Kitāb al-Mījdal*. Wright (*Syriac Literature*, p. 255; cf. p. 19) seems to hold the same opinion. The error may have arisen from the fact that 'Amr incorporated in his epitome the "confession of faith of Michael, bishop of Amid and Maiyāfāriḳin [see the introduction, *BO.*, III., 557], translated into Arabic by the priest Šalibhā ibn Yoḥannā" (Wright, *ibid.*). It is also impossible to tell from Khayyath's words which of the codices in the Vatican Library

* JABALAH III., *Catholici Nestoriani vita ex Slivae Mossulani libro, qui inscribitur 'Turris' desumpta*. Edidit, apparatu critico instruxit, in Latinum sermonem vertit, adnotationibus illustravit Dr. R. Hilgenfeld. Lipsiae: Otto Harrassowitz, 1896. 36 pp.: 8vo.

he ascribes to Šelibhā (see Hoffmann, *Persische Märtyrer*, pp. 6, 7). According to Hilgenfeld this is Codex XLI. If this is true, it cannot be Codex 109 as Hoffmann thought; but, rather, the "tertius codex historico-theologus" of Khayyath. Hilgenfeld speaks of Cod. Vat. Arab. 110 as containing the work of 'Amr. It would be well if these conflicting data could be straightened out. A MS. in the Berlin Royal Library (Sachau, 12) seems to contain this history of 'Amr; though in the Catalogue (Sachau, *Kurzes Verzeichniss*, p. 2) it bears the title *Asfār al-asrār*. From this MS. Christian Harder has promised to give us an edition; but, as yet, we have only a "specimen" in Latin translation (*Historiae Primatum ecclesiae Nestorianorum ab 'Amro filio Matthaei . . . specimen*, Jahresbericht über das Progymnasium zu Neumünster, 1890). This seems to be the very MS. which Siouffi consulted (see below). From two notes in Hilgenfeld's little book (pp. 30 and 35) I see that Henry Gismondi has published in Rome part of the *Kitāb al-Mīdāl*. No copy has, as yet, reached America. There seems also to be a MS. in the Cambridge University Library (Wright, *Syriac Literature*, p. 256).

The few Arabic pages here published give us a short account of the life of Mār Yabhallāhā III. A small part of this text had already been published by Assemānī (*BO.*, IV., cxxix); and an epitome of it given in Latin (*BO.*, II., 456). Siouffi had also published a translation ("Notice sur un patriarche nestorien," *Journal Asiatique*, VII. Serie, Vol. XVII., 1881, pp. 89sq.), which, though not always philologically correct, gave us all the information contained in the account. But the whole account is of little worth to us, now that we are in possession of the Syriac original from which it has been drawn, and which has been made accessible by the French translation of Chabot (Paris, 1895). 'Amr's work was, at best, a mere compilation; and, as is the case with the history of 'Bar Ebhrāyā, it loses its value the more we get the sources upon which the author depended. It is a pity that Dr. Hilgenfeld has wasted such good effort upon a rather unworthy object. For the text is very carefully edited from the copies made by Guidi, is well translated, and all the variants in the MSS., in Siouffi and Assemānī are religiously recorded. As a specimen of the manner in which such texts ought to be edited, the little book may well be recommended to our younger scholars; but, as there is so much important material still in our libraries of manuscripts, it is not from any unkind feeling that scholars will regret that Dr. Hilgenfeld did not choose some other subject.

The same criticism may be made of the "Adnotationes." We are not helped by quotations from books which are readily accessible, such as Chabot's edition and Duval's epitome of the life of Mār Yabhallāhā, or the lexica of Payne-Smith and Brockelmann. There are hardly more than half a dozen points in which this Arabic account differs from the Syriac (see p. 30). They might easily have formed a note in some journal. The list of bishops who were present at the inauguration of Mār Yabhallāhā (pp. 32-35) is given by Assemānī; and the names of their seats are either well known or can easily be found in Chabot, in Hoffmann's

Persische Märtyrer, or in the notes to Budge's translation of Thomas of Marga (see *e. g.* for Daren, p. 67; Irbel, p. 176; Ma'allēthā, p. 238; Mosoul, p. 289, etc., etc.). The note on صهيون (p. 26) is no advance on the citation from Payne-Smith. There is a note upon the same subject in Harder's *Specimen* (p. 6). In the same treatise (p. 5) there is an interesting note on صهيون (Hilgenfeld, p. 27). On the "Monastery of St. Michael," p. 29, see the quotation from Sachau's *Reise in PAOS.*, May, 1887, p. clxxxii. Badger's work on the Nestorians and Howorth's *History of the Mongols* were not accessible to Hilgenfeld (p. 23). The latter would have aided him greatly.

The excellent method which the author shows in this little work makes us hope that he will turn his attention to greater things. He shows so much promise that before long we shall certainly have something more equal to his powers.

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November 23, 1896.

THE ACCENTS OF THE OLD TESTAMENT.*

The accents with which the text of the Hebrew Bible has been provided by the Masoretic schools, were intended to serve a threefold purpose. In the first place, they should, similar to the accents in the Greek language, indicate the tone syllable of each word. Secondly, they should not only, as the interpunction signs in modern languages, mark the divisions of sentences and their clauses, but also indicate the relation of the single words to each other in the structure of the sentences. Finally, they should serve as a kind of musical signs having regard to the peculiar mode of cantillation which in oriental countries is used in solemn reading. This manifold purpose explains the large number and variety of the accents.

The biblical accentuation shows two different systems, one adopted exclusively for the three poetical books: Psalms, Proverbs, and Job (from the initials of their Hebrew names in reversed order usually called the books of תנ"ך), the other system for the remaining part of the Hebrew Bible.

The astonishing industry which these labors of the Masoretes represent can hardly be overrated. By these accents they provided the sacred text, as it were, with a running commentary which enables the reader to see, at a glance, whether a word belongs to the one preceding or following, whether to raise or to lower the voice, where to continue and where to stop.

We have a number of more or less valuable treatises on the accentuation of the Bible, mostly written in the Hebrew language. The most noteworthy of them are those by Aaron Ben Asher and Jehuda Ibn

* *DIE ACCENTE DER HEILIGEN SCHRIFT* (mit Ausschluss der Bücher תנ"ך) von I. M. Japhet. Frankfurt a.-M.: I. Kaufmann, 1896. viii+184 pp.; 8vo. M. 2.

Bil'am, both of them flourishing in the eleventh century, by Elijah Levita, in the fifteenth, and Abraham de Balmesi, in the sixteenth century; further by W. Heidenheim, in the first part of the present century, and by S. Baer, in our days. The last mentioned scholar treated especially of the accentuation of the poetical books of the Bible. Some treatises in Latin were published in the seventeenth and eighteenth centuries by Samuel Bohl, Wachsmuth, Spitzer, and others. In modern languages Ewald in Germany and William Henry Green in this country, and other German and English scholars treated of the accents in their larger grammars of the Hebrew language; but their expositions are mostly too brief to do full justice to the important subject. Original and thorough researches on this subject were published in Oxford, England (1881-1887), by William Wickes, D.D., in two volumes, one treating of the "accentuation of the so-called poetical," and the other "of the twenty-one so-called prose books of the Old Testament."

The latest publication on this subject is the German book before us. It is a posthumous work, having been published several years after the author's death. This circumstance may serve as an explanation why no reference is made in this treatise to Wickes' excellent work just mentioned. Japhet's book treats exclusively of the accents of the prose books, and is divided into eight chapters. In contrast to Ewald's exposition of the subject, it applies the analytical method, and though having a strictly scientific character, uses throughout a plain and popular language. Different from Ewald and other predecessors who tried to find in the name of each accent a reference to the melody, our author derives most of the names from the shape of the various signs. He is, however, not quite consistent in this respect, as in some instances he, too, explains the names as indicating the melody, for instance, in regard to *R'bhia*, *Geresh*, *T'bhir*, and *T'lisha*. It is, in our opinion, more probable that, with the exception of *Silluq* and *Athnach*, all the names describe the forms of the signs only, according to their fancied resemblance to different objects. Thus, *R'bhia* does not mean "repoising the voice," but like the Hebrew *rabua* means "four-sided," and this accent has indeed in good editions of the Bible the form of a little square instead of a single dot, to prevent confounding it with the vowel *Cholem*.—Instead of forcing upon the name of *Geresh* the meaning of "expulsion of the voice," we think the word means simply "a sprout" or an "ear of corn," represented by the sign of this accent.—The shape of the accent *T'lisha* bears a decided resemblance to a single grape with its stalk, and as *S'golla* represents a bunch of grapes, our accent was called *T'lisha* (from the Aramaic verb *talash*, "to tear off"), a *plucked* grape.—Regarding the name of the accent called *T'bhir*, the Hebrew grammarian Abraham de Balmesi (sixteenth century) already gave an ingenious and plausible explanation to the effect that this accent was called "fractured" (from the Aramaic verb *tabar*, "to break"), because the sign resembles the *fraction* of a wheel, or the segment of a circle, showing a part of the periphery and the center.

Very lucid and instructive is Japhet's book, especially in the chapters which treat of the relation of the accents to each other, and demonstrate the rules of their consecution according to the different structure of the sentences. Every rule is illustrated by numerous examples taken especially from the Pentateuch. Guided by these lucid rules the intelligent student is enabled to provide any passage of the Hebrew Bible with the proper accents.

The seventh chapter explains the meaning and the reason of the two-fold accentuation with which the Decalogue has been provided by the Masoretes.

Highly interesting is the closing chapter, which treats of the use of the accents as musical signs and illustrates the traditional modulation by transcribing the single accents and those of whole scriptural passages into musical notes of our time.

We recommend Japhet's book to all who take interest in the subject of biblical accentuation.

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LANDAU, DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN.*

Enantiosemy, or the occurrence of two opposite meanings for one and the same word, was first treated in special monographs by the Arabian grammarians.† Recently Carl Abel discussed the subject with reference to old-Egyptian and Coptic.‡ In Hebrew thus far only single words of this kind have been incidentally noted and commented upon in the rabbinical literature and in some modern commentaries and periodicals. In Dr. Landau's book we have therefore the first comprehensive and systematic discussion of this interesting problem in Hebrew.

In the interesting and suggestive introduction (pp. 10-30) Dr. Landau examines the various attempts at an explanation of the problem from a linguistic, logical and psychological standpoint. He himself ascribes the *enantiosemy* to nine factors: 1) objective reasons which are inherent in the things themselves (*i. e.*, an object may be viewed and described from opposite sides), 2) polarity of certain ideas which are thus subject to differentiation, 3) present phonetic identity of originally phonetic variation, 4) contrast of association of ideas, 5) the tropical nature of

* DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN SPRACHVERGLEICHEND DARGESTELLT, von Dr. E. Landau. Berlin: S. Calvary, 1896. 8vo, 236 pp. M. 7.

† The *كتاب الاضداد* (*Kitābu-l-Aḍḍād*; sive liber de vocabulis arab. quae plures habent significationes) of Abū Bakr Ibn al-Anbārī (885-940 A. D.) obtained the position of a standard book on this subject. It was edited by M. Th. Houtsma, Leyden, 1881. Also see Th. M. Retselob, *Die Arabischen Wörter mit entgegengesetzten Bedeutungen*, Göttingen, 1873, and Friedrich Giese, *Untersuchungen über die Adḍād (auf Grund von Stellen in alt-arabischen Dichtern)*, Berlin, 1894. (Diss.)

‡ "Über den Gegensinn der Urwörter" in his *Sprachwissenschaftliche Abhandlungen*, Leipzig, 1885, pp. 311-367; cf. also "Über den Ursprung der Sprache," *ibid.*, pp. 299 sqq.

language. For the Semitic languages in particular: 6) lack of compounds and abundance of denominatives, 7) the tendency of the Orientals to wit and irony, 8) our imperfect knowledge of the Oriental mode of thinking, and 9) the difference between the Orientals and Occidentals in the manner of expression.

The words of opposite meanings are divided into and treated under ten categories (pp. 39 *sqq.*): i) phonetic identity with difference of root (homonyms), ii) privatives, iii) relations of space, iv) relations of time v) motion, vi) *voces ambiguae*, vii) reciprocity, viii) affects, ix) tropes, x) relations (particles). This division—perhaps suggested by the ten metaphysical categories of Aristotle, as the whole treatise exhibits a straining after a philosophical coloring—cannot be called a methodical one, and is the more surprising as in the enumeration of the causes of *enantiosemy* quoted above Landau seemed to have approached the problem from the right direction. The present classification is artificial and separates what belongs together. Thus nearly all the words of the category of motion (נָגַשׁ, קָרַב, יָצָא, etc.) are properly a subdivision of the category of the *voces ambiguae*. For they unite opposite meanings primarily because their primitive significance is neutral; they are neutral because they express motion. So also many of the words of the category of affects (לָלַע, רָוַע, etc.). While on the other hand שָׁקַק *be thirsty* and *quench the thirst*,* and דּוֹכִיחַ *reproach* and *justify one's self*, enumerated under the *voces ambiguae*, would better come under the category of tropes (metonymy).

The book frequently also betrays the lack of a firm handling and sifting of the subject matter. Thus it is difficult to see a "Gegensinn" in בֹּקֶר *morning* and the *next day*, עֶרֶב *evening* and the *whole night*, שַׁבָּת *Sabbath day* and *week*, or *Sabbatical year*, etc., in which the second meaning is not the *contrarium*, but merely the extension of the first. Or when the contrary meaning is produced by a different preposition or adverb, as סֶקֶל בְּ *stone*, קָרַב אֵלַיךְ *get away*, etc.†

Space will not permit to enter into a detailed criticism of Landau's renderings and derivations of some words, as, for instance, גִּילָה (Ps. 2:11) *tremble*, מִקֵּץ (Deut. 15:1; Jer. 34:14) *at the beginning*, or the assuming for עֶזְבָּה, on account of Ex. 23:5 and Neh. 3:8, two stems (comp. the development of meaning in Assy. ezēbu and šūzubu), or the connecting of דָּחַק (Prov. 25:10) with New Hebr. דָּחַשׁ. For, after all, these exceptions do not materially impair the value and usefulness of the treatise nor diminish the service Dr. Landau has rendered to Hebrew lexicography in having taken up the subject and presented the material bearing on it. And it is indeed a rich material that he offers. The words and their various meanings are given in their textual connection;

* Cf. Arab. نَهَلَ, Giese, p. 21.

† The Arabian grammarians consider as a ضِدٌّ "a word that without differentiating additions signifies two contrarily opposite ideas," Redalob, p. 6.

the commentaries, especially the mediæval Jewish, are copiously quoted, accompanied by numerous parallels from the Semitic dialects as well as from Indo-European languages. So that the treatise forms a kind of *thesaurus* on the question. Indexes of the words of the several languages discussed in the book facilitate its use for reference.

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STUDIA SINAITICA NO. V.*

This volume is a valuable contribution to the apocryphal literature of the New Testament and an indispensable supplement to the VIIIth volume of the Ante-Nicene Fathers (Coxe's edition). The following criticisms are not meant as a disparagement of that which the learned author has set before us in the way of texts, translations, and introductions; but they are simply corrective of slight errors and suggestive of changes which might enhance the usefulness of the work.

1. All of the texts are translated in full, except the Arabic recensions of the Anaphora Pilati. In foot-notes the more important variations of the Arabic as compared with the Syriac are given. But these notes are unsatisfactory for two reasons. First, with the exception of the second note on page 1 no sign is given to indicate whether the version is made from the first or second Arabic recension. Secondly, not all the variations are noted. On page 4, line 6, the Syriac reads: "And I strove much to release him and I could not." Since the editor is in the habit of marking the omissions from the Arabic texts, surely the omission of such an important passage as this, which occurs in neither of the two Greek recensions, should have been called to our attention.

2. It would have spared a great amount of work to scholars who wish to compare the two recensions of the Arabic text of the Anaphora Pilati, had the variations between them been noted. The redactor has counted ninety-nine variations on the three pages of the Paradosis alone. Most of these variations are immaterial, the agreement between the two being so close as to preclude the supposition of different translators from the Greek. One is rather the revision of the other,—revision rather than corruption, for the employment throughout B of certain words and idioms in preference to others which are used in A shows a method, rather than the result of chance or of mere copyists' errors.

In general, the translations can be relied upon implicitly. The rendition of the Syriac text has been revised by Dr. Eberhard Nestle. We call attention, however, to the following oversights: On page 1, line 11,

* STUDIA SINAITICA NO. V. APOCRYPHA SINAITICA. I. Anaphora Pilati, three recensions (in Syriac and Arabic); II. Recognitions of Clement, two recensions; III. Martyrdom of Clement; IV. The Preaching of Peter; V. Martyrdom of James, son of Alphæus; VI. Preaching of Simon, son of Cleophas; VII. Martyrdom of Simon, son of Cleophas, in Arabic [*i. e.*, from II. to VII. inclusive are in Arabic]. Edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. London: C. J. Clay and Sons, Cambridge University Press Warehouse, Ave Maria Lane; Glasgow: 233 Argyle Street, 1896. \$3.75.

"to" occurs instead of "and"; on page 51, line 6, "lest" instead of "if perchance"; on page 65, line 3, "eight" instead of "ten." Perhaps, also, it would be better to transliterate "Marabalas" rather than to render it by "Maroones." On page 68, line 2, of the Arabic text "yay" occurs instead of "bay," and on page 58, line 22, "wau" instead of "ray." On page 6, line 9, read "in much fear and great trembling." Besides, we judge it would be better in all cases to render ma'mudiya by "baptismal water" rather than by "font."

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THE YEMEN HAGGADAH.*

Jewish history and literature has its surprises and startling discoveries also. Arabia is opening up her long-hidden treasures to cast new light on the history of the medieval synagogue, the liturgy and the Midrashic literature of the Jews in countries somewhat remote from the track of European civilization. The learned world is anxiously waiting for the long-promised publication by Mr. Schechter of the great Midrashic compilation *Midrash Ha-Gadol*, which, with all its characteristics of a late African or Arabian origin, bids fair to exhibit many an ancient Haggadah in a new light, or in a more complete form. Dr. Gaster and Neubauer have given us many specimens of the Yemen liturgy which show that between the Spanish and the German rituals there existed at least one other branch of synagogal tradition which, being organically connected with both, points back to an older process of differentiation and growth. Both the prayer-books (Siddurim) and the Midrashic works that are stored up in the British and Oxford Museums, or still wait for the happy explorer, give proof to the remarkable fact that Arabian Judaism grew in the course of time to be as truly Arabic in language and character as Spanish Judaism was peculiarly Spanish, and German Judaism German. While emigrating from the Babylonian provinces in the ninth or tenth century, the Jews retained their Aramean language until the Arabic became their vernacular, and then they used translations both of the Bible and of the Prayer-book for their devotional purposes. It is in this manner that the Passover Haggadah sprang up which we have here before us—a strange mixture of Hebrew Aramean and (vulgar) Arabic, and highly interesting to the student.

The editor is a pupil of Dr. Gaster, who familiarized him with the chief literature on the subject and induced him to publish the work. The most valuable part of the book, therefore, is the Introduction, which affords a fair insight into the character of the Yemen ritual and the influence exercised by the authority of Maimonides on the Jews of Africa and Arabia, and furnishes a large amount of information about those

*THE HAGGADAH ACCORDING TO THE RITE OF YEMEN, together with an Arabic-Hebrew Commentary. Published for the first time from MSS. of Yemen, with Introduction, Translation, and Critical and Philological Notes by William H. Greenburg. London: David Nutt, 1896. xxvi + 56 + 80 pp. 8vo. 4s. 6d.

liturgical manuscripts the very existence of which is known to but the few elect. It seems that all the great liturgical works of the Jews known by the name of *Siddur* ("Order of Prayers") or *Mahazor* ("Cycle"), comprising the prayers and devotional exercises for the whole year, formed the principal sources of Jewish knowledge as well as guides for religious conduct. What the Talmudical literature was for the scholar, the *Siddur* or Religious Almanach with its varied contents was for the larger class of Jews. Translations and interpretations of the devotional readings in the vernacular were in order, and while they were copied for private use, the annotations increased. Marginal notes were put into the text and again commented upon. Of this our Passover Haggadah forms a part. The editor describes on pp. xxiii-xxvi the various manuscripts written in the sixteenth or seventeenth century, two in possession of Dr. Gaster, seven in the British and three in the Oxford Museum. His edition is based upon Codex Gaster No. 4 as being the most complete copy. We can form an idea of the contents of this Prayer-book when we are told that it comprises besides the daily *Siddur* (which begins with the night's prayers) and the *Mahazor* with the *Piyyutim* and *Seliḥoth*, also the *Megillath Bne Hasmonai* (published by Gaster in the *Trans. of the IXth Intern. Congress of Orientalists*, II., p. 17sq.), the Mishna of *Rosh Hashshana*, *Yoma*, *Betzah* and *Sukkah*, Ibn Gabirol's *Kether Malchuth* and *Azharoth* (for Pentecost), Ibn Ezra's *Seder Abodah* (for the Day of Atonement), Yehuda Hallevi's *Kinnoth* for the Ninth of Ab, a Calendar in Arabic and Hebrew, and finally laws and formulas of marriage, divorce and other legal documents in Aramaic.

Mr. Greenburg has certainly merited our thanks by editing and translating the work for which the title *Passover Haggadah* or *Haggadah Shel Pesach* would have been preferable, as the name of Haggadah is as a rule applied to the entire *Midrashic* or homiletic literature of the Jews. The division into seventy-two chapters has been made by the editor, but does not always strike us as very happy. Nor is the translation always exact and scholarly. The translator has a fair knowledge of the vulgar Arabic, but often missed the meaning of the interpretation based on arithmetical and mystical modes of exegesis. In fact, the Arabic and the Hebrew are often so intermixed in the text that we had better call it an Arabic-Jewish jargon for which the translator must occasionally do some guessing in order to arrive at the true meaning, whereas Mr. Greenburg's translation offers, now and then, words without sense. In chapter 6, for instance, the hallowing of the festivals with a blessing recited over the wine (*Kiddush*) gives the author an opportunity for commenting on each festival in the following way: "Regarding the Festival of the Unleavened Bread, the sages have said (see *Mechilta* and Targum Jonathan to Exodus 12:39)—(Why, by the way, did Mr. Greenburg never take the trouble to look up the rabbinical passages referred to in our treatise? In doing so, he would have essentially helped the reader as well as himself towards a better understanding of the text!)—that the dough the Israelites carried on their shoulder unfermented was blessed,

and served them as bread for thirty days until the fifteenth of Iyar when the manna first fell which belongs to those miraculous things that were created during the twilight of creation's last day (see Mishna *Aboth*, "Early Sayings of the Fathers," V., 9) and remained in readiness for Israel until its due time arrived to appear." Strange that Mr. Greenburg did not understand this sentence, clear to anyone familiar with Jewish literature. But we note blunders worse than this. The treatise proceeds as follows: "The *Festival of the Weeks* is the one on which they heard the Ten Words, for they had continually counted the days and the weeks, as it is commanded in the Law that their reckoning should be exactly as Moses reckoned; for God had told him: 'This shall be a sign לך that I have sent thee: When thou shalt have brought out the people from Egypt, ye shall serve God on this mountain.' The numerical value of לך is = fifty. The Holy One, blessed be He, informed Moses that after fifty days counted from the going out from Egypt they would hear the Ten Words and receive the Law." Mr. Greenburg in translating לך "unto thee" missed the whole point. On the *Feast of Tabernacles* "we remember the cloud of the Divine Presence which surrounded them, as the verse Lev. 23:43 is explained in the Targum." נדרכר is to be taken in the Hebrew, not in the Arabic sense: "we make mention of," as our translator does against the actual fact in the case.

The commentator proceeds: "As to *New Year's Day*, it is the day on which the first man was created *הראשון אדם*—and on which the world was first conceived of." Compare the expression *הרת עולם*. This is the meaning of the Arabic *העולם = ראשיתקאר אל עולם*. *נחפסקדה בו*. Mr. Greenburg translates: on which the first man was created, and the time when the world was not created (lit. was missing). Here, too, *Rosh Hashshana* 27a, *Pesiktha* 23, etc., are referred to. See also Abudraham to *היום הרת עולם*. "The *Day of Atonement* is a time of expiation for Israel when they resemble the ministering angels, neither eat nor drink nor perform any of the vital functions, but occupy themselves only with prayer and the Torah." Here again our translator blunders in the rendering of the Arabic *וגמיע אל שריות*: "they fulfill all the conditions required of angels." The writer obviously refers to the prohibited bathing and ointing and sexual intercourse.

A similar blunder we notice on p. 14 of the translation in ch. 14, where the translator failed to see that the writer, after having explained the meaning of *הקים* and *משפטים*, dwells on the meaning of those commandments called *עדות*. Also in ch. 21, p. 22, the translator missed the main point: The author wishes to explain the contrast implied in the likening of Israel to the stars of heaven and the dust of the earth. They are excellent as the stars of heaven in number and perfection in so far as they represent a powerful body of men, although there are many among them reminding by their corruption of the dust of the earth.

On p. 48, ch. 61, we notice another oversight: The Psalmist's verse, *כפירים רשו ורעבו* (Ps. 34:11), recited at the close of the grace after

meal, is explained in our treatise as referring to the wicked, the word כפירים being taken as an epithet of the wicked ones, and so the first half of the verse is explained as a curse for the evil-doers and the second half as a blessing for the pious ones.

Notwithstanding these shortcomings, pardonable in a beginner, as Mr. Greenburg seems to be, we read the book from beginning to end with a great deal of interest, and hope that he will continue in a field that promises a rich harvest to the toiler.

In tracing the history of the Passover Haggadah, the editor consulted only Zunz and not Landshuth, whose introductory notes to his edition of the Haggada elucidate many points better than Zunz did. The latter was inclined to ascribe a later origin to certain parts, claiming that expressions like ברוך המקום and צא ולמד, found also in *Tanna di be Eliyahu*, belong to the post-Talmudic period, while Landshuth shows that they are Mishnic (as, in fact, the work *Tanna di be Eliyahu* belongs also to the Talmudic period). Zunz admits that the Passover Haggadah was already known in its main form to the compilers of the oldest Midrash *Mechilta* and *Pesiktha*, and we may go further and maintain that, since the oldest authorities of the Mishnah refer to it as a fixed liturgy, its origin must be sought in those ancient Chasidean circles long before the Christian era, where the symposia, or love-meals, הבררות formed the center of study and religious devotion, and the sacred songs and recitations at night were continued until the dawn of day summoned them to prayer again. The Therapeutic vigils described by Philo, and the Song of the Red Sea in the early morning prayer at the close of the Psalm recitation, and again the reference to Moses' Song after the Shema in the synagogue ritual, afford evidence of the prominence given in ancient times to the Passover story. The Law in Ex. 13:8 commanded the "Haggadah" or the "relating" of it to the various classes of children or pupils: the wise and the simple, the ungodly and the boor. הָכֶם וְהָם, רָשָׁע וְשֹׂאֵינִי יוֹדֵעַ לְשֹׂאֵל. This very classification of hearers shows that the original "Haggadah" recitation or teaching was not intended simply for the father of the family but for younger companions who were to listen to the Halachic and homiletic interpretations of the Passover law and story. What the Therapeutic Passover Haggadah looked like in the century preceding the Christian era, can be learned from the last seven chapters of the Book of Wisdom (which is nothing but a fragment compiled with two or three other Therapeutic, or Essene, fragments, as I have shown elsewhere). The leading idea of the Passover Haggadah there and in our traditional liturgy is that the punishment of the Egyptians was meted out by Divine justice after the principle of מדה כנגד מדה "measure for measure." Special attention may be called in this connection to the Samaritan Pesach Haggadah (see Dr. S. Kohn, *Zur Sprache, Literatur u. Dogmatik der Samaritaner*, Leipzig [Abhandl. f. d. Kunde des Morgenlandes], 1876), which, by the many analogies it presents to the one in use among the Rabbinical Jews, also

points back to an ancient Chasidean, or pre-Maccabean, origin. Surely, the sublime prayer *Nishmath*, called in the Mishnah *Pesachim*, X. (p. 117b) ברכת השיר "the Closing Benediction of the Song" attributed to Simon Kaipha (St. Peter) or Simeon ben Shatah, the Pharisean Chief under Queen Alexandria Salome, is an old Chasidean production, originally intended to close the devotional songs and Psalm recitations of each vigil right before the early morning.

Only when the Haggadah liturgy was transferred from the Chasidean circles to the family, the order in which we have it was introduced, while at the same time ancient, unintelligible formulas were retained. Such a one is the very first paragraph, commencing in Aramaic: "This is the bread of affliction which our fathers ate in Egypt. Whosoever is hungry let him come and eat, and whosoever is in need let him come and partake of our Passover feast! This year we are here, next year we shall be in Jerusalem; this year we are in servitude, next year we shall be free." This summons to the needy who happen to pass by to partake of the bread and the festal meal (wine?) can only have issued forth from a company prepared to receive strangers and gathered in a conspicuous place. Behind the closed doors of a simple household these words have no sense.

And here a word must be said concerning the remarkable formula which only the Byzantine and the Yemen Haggadah have in common with the Maimonidean Code, viz., the words preceding the *הא לחמא עניא*, just quoted, which read: בבהילי יצאנו ממצרים "In haste (compare Targum to Ex. 12:11; Deut. 16:3 = *בהפזון*) have we gone out of Egypt." Was this sentence recited by the men, before they sat down for the festive gathering while they imitated their fathers carrying the bread on their shoulder and walking around *in haste*, as the pious Jews of the last century still used to do? I believe so. Compare *Mechilta* and Targum Jonathan's notes to the word *הפזון* = "haste," showing that there was mysticism connected with the rite!

It would lead too far into detail, were I to follow up closely all the differences our Yemen text and commentary presents compared with the German, Spanish and Eastern ritual. I shall confine myself to a few observations concerning our Yemen Haggadah. It is, as has been pointed out sufficiently by the editor, chiefly based on Maimonides, who is simply quoted in the commentary as "Our Master" רבינו. The Hebrew benedictions—קידוש—and the second—אשר נאלנו—recited over the first and the second cup of wine, contain additional parts composed in pure Hebrew and genuine poetry—parallelism without rhyme—but these are late productions.

The Hallel is divided into 123 verses or semi-verses to correspond with the 123 years of Aaron! It is especially marked for responsive recitations, as the whole liturgy probably was originally to be recited. (See *Pesachim*, 118a; *Sukkah*, 38a.)

The commentary to the text shows traces of various periods and different traditions. Alongside of the four cups of wine mentioned in the Mishnah, and declared as biblical in the Jerusalemic Talmud and Mid-

rash, the Gaonic times mention occasionally the custom of drinking five cups, and both customs find their mystic explanations in our commentary, chs. 7 and 8. In fact, the Yemen scholars seem to have had especial predilection for the mystic use of numbers and letters, and it is now the Arabic and then the Hebrew supercommentator who accentuates these things. So are the letters of the word **בְּדִילֵן** in ch. 10; so the number four of the four sons, ch. 14, or the letters of the word **אֶפְיָקֹמֶן** (ch. 16), the 210 years of Egyptian servitude (chs. 18 and 22), the names of **מִלְאֵךְ** and **שִׁרְהָ** (ch. 24) and the thirty lines of Moses' Song corresponding to the three decades of the heavenly spheres (ch. 48) and the like mystically explained. A mystic puzzle is **נָפִי = עֶקֶב** (ch. 17). Occasionally, however, we come across ancient Haggadahs of real value. So, for instance, we are told that there were sacrifices brought within the thrice immured town of Bethar, according to a treatise written by "our master" (Maimonides?) on the Judges in the war of Bar Cochba! or that *Hulda* became a prophetess by constant hiding in the halls of learning (like a "weasel"?!), ch. 17; or that a granddaughter of Metusalah had, while treading upon the mortar IN PLACE of her sick husband, trampled her own children to death, and her cry to God in her great despair brought about the end of the Hebrew servitude in Egypt (ch. 25), a story which I cannot recall having read anywhere else.

There are undoubtedly many such Haggadahs contained in many a Yemen manuscript still inaccessible to the student. And it is here that one seemingly insignificant discovery may throw light upon the whole literature.

It is superfluous to say that **אֶצְטַגְנִיקֵן** is not = *στέγανος*, but, according to the simple phonetic rule which dissolves the *n* in *r* and *l*, = *ἀστρόλογος*. As to **אֶפְיָקֹמֶן** it is *ἐπίκωμον* "after-meal" or dessert (see Jastrow's dictionary). The philological notes of our editor are of no great value. *Sutor, ne ultra crepidam!* Let him adhere to his Arabic studies and unearth for us a hidden world of Hebrew lore, and he will earn our thanks.

K. KOHLER.

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THE BEGINNINGS OF ORIENTAL STUDY AT
ANDOVER.

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At the time when Andover Seminary was founded, in 1807, interest in the study of oriental languages and history was at a low ebb in New England. Even the study of Hebrew had fallen into almost total neglect. Sidney Willard, Professor of Oriental Languages at Harvard College from 1807 to 1831, bears witness to this fact in his *Memoirs of Youth and Manhood*,¹ published in 1855. After speaking of the very small size of his Hebrew classes, and of the discomfiture of some of his pupils when they were asked to point out in the original the words corresponding to those of their translation, he continues: "I suppose there were and are scholars who might excite some zeal in the study of the oriental languages; but the general impression is, and ever has been, at our University, that the value of such learning does not repay the labor and pains necessary to be undergone in its acquirement." And, in fact, at that time it was not felt to be a necessary part of the equipment of a student of theology that he should be able to read his Old Testament in the original languages.

This state of things is all the more noticeable in view of the zeal with which these very studies had been prosecuted in New England in the earlier years.² Historians have remarked that the

¹ Mass. Hist. Soc. *Proceedings*, Vol. XVIII., p. 122.

² See especially G. F. Moore, "Alttestamentliche Studien in Amerika," in *ZATW.*, 1888, pp. 1 seq.; an article from which I have derived great help in preparing this paper.

proportion of graduates of the English universities among the early colonists was a notably large one. They came, too, at a time when interest in oriental, and especially Semitic, study was at its highest point in England—those were the days of Ussher, Pococke, Castell, and the London Polyglot—and brought with them the Puritan's zeal for the study of the Bible. We are hardly surprised, therefore, to learn that by the first Statutes of Harvard College, dating from the years 1642 to 1646, the study not only of Hebrew, but also of Aramaic (Chaldee) and Syriac, was obligatory on all candidates for the first degree. There is abundant evidence of the eagerness, not to say thoroughness, with which these studies were pursued by many in New England during the seventeenth and eighteenth centuries. Beside the languages just mentioned, we hear of respectable attainments in Arabic, Samaritan, Ethiopic, and Persian.

But this enthusiasm for Semitic learning was necessarily short lived. The available working tools were few and imperfect. Libraries were wanting. The remarkable interest in the study of the Old Testament, which had developed so rapidly in the seventeenth century, subsided with almost equal rapidity, both here and in the mother country.¹ Hebrew scholarship, in particular, degenerated greatly, especially in the latter half of the eighteenth century. It was at this time that the fashion prevailed, both in England and America, of discarding the Hebrew vowel-points, and everything else Massoretic, as worthless rubbish; each scholar pronouncing more or less after his own method. It was found convenient to depreciate the value of the cognate languages as an aid to the study of Hebrew, and thus the chief reason for learning them was removed. Other causes combined to make the downfall still more complete. New England scholarship was at this time thrown almost wholly on its own slender resources. The stimulus that would have come to it through contact with the Old World was wanting. The influence of the continental universities was hardly felt. Colonization from England had been at a standstill since the middle of the seventeenth century. The Revolutionary War, with the period of disorder that followed, had of necessity a depressing effect on learned studies in general. And finally, the prevailing tendencies of thought and study in New England at the dawn of the present

¹ See Lee's *Grammar of the Hebrew Language*, London, 1827, p. vii.

century, even among orthodox theologians, were not especially favorable to biblical research. As for keeping the Semitic languages in their old place in the curriculum of such an institution as Harvard College, that had of course long ceased to be possible. The study of Hebrew continued to be obligatory upon all at Harvard until the year 1785, when it was provided that any student might be released from this requirement on presenting a written request from his parents.¹ Very soon after, the study was made optional; and the instruction in this department, which had for some time past been chiefly nominal, now dwindled to almost nothing. While Eliphalet Pearson, afterward the first teacher of Hebrew at Andover Seminary, was Professor of Oriental Languages at Harvard, from 1786 to 1806, his actual duties were almost wholly in the department of English.

This was the situation in New England at the time when the direction of Semitic studies passed over from the college to the theological seminary. In a letter written in 1847, Professor Stuart says: "When I began to teach the Hebrew language at Andover Seminary [in 1810], there was only one institution in the country where it was taught; which was Dr. Mason's Divinity School in the city of New York. There were neither lexicons, nor grammars, nor any other parts of a Hebrew apparatus to be had, a few scattered copies of Buxtorf's small lexicon and grammar excepted, and some few of Parkhurst's, all of which were in the possession of individuals here and there." He says in another place² that there were very few men in the country, at that time, who had a sufficient knowledge of Hebrew to enable them to teach it. This picture is slightly overdrawn, to be sure, especially as applied to the Middle States.³ Still, the situation was a well-nigh hopeless one.

It was a fortunate thing for oriental studies in this country that the theological seminary took them in charge at this time, though the results of the transfer in more recent times have not been in all respects happy. The former interest in these studies had been chiefly theological, and it was from that side only that any speedy renewal of life could be expected for them. The seminary, rather than the university, was the true heir of the Semitic

¹ Quincy, *Hist. of Harvard University*, II., p. 285.

² *Christian Review*, Vol. VI., p. 448.

³ See Moore, *loc. cit.*, p. 18.

learning of the seventeenth century in New England. When the revival of interest actually came, there were present in the seminary the conditions necessary for a rapid and vigorous development, as the event proved.

It was the design of the founders of Andover Seminary to make the study of the Bible in the original languages an especially prominent feature of the course. In the *Constitution and Statutes* of the Seminary, dated August 31, 1807, the following provision is made for instruction in the languages and literature of the Old Testament:

ART. VI. "Lectures shall be given . . . on the languages in which the Bible was originally written; on the Septuagint version of the Old Testament, and on the peculiarities of the language and style of the New Testament, resulting from this version and other causes; on the history, character, use, and authority of the ancient versions and manuscripts of the Old and New Testaments; on the canons of biblical criticism; on the authenticity of the several books of the sacred Code; on the apocryphal books of both Testaments; . . . and also critical lectures on the various readings and difficult passages in the sacred writings."

Again, Art. XXIV.:

"Each student, once at least in every year, shall . . . be examined in the original languages of the Old and New Testament, and in the Septuagint version of the former."

The purpose of the new institution was declared to be, to train up "learned and able defenders of the gospel," as well as zealous and devout ministers. It was intended that all the students should be college graduates; and, as a matter of fact, there were few, even in the earliest years, who were not. Among the 306 whose names appear in the "broadside" catalogues issued in the years 1813 to 1821,¹ twenty out of every twenty-one were graduates of some college or university; and of the remainder, several had taken two or more years of a college course. The subsequent catalogues continue to show about the same proportion.

The first to give instruction in biblical literature at Andover, as has already been said, was Eliphalet Pearson. He continued in office only one year, beginning his work in September 1808, and resigning it in September 1809, and thus had little opportunity to establish the traditions of a department. Moreover, Professor Pearson, while a man of broad culture and scholarly

¹ I have been able to find only one Annual Catalogue earlier than 1813; namely, that of the year 1810.

tastes, does not seem to have been especially interested in Semitic, or even Old Testament, studies; and was certainly not an enthusiastic teacher of Hebrew. He had been elected to the chair of Sacred Literature; but as he objected to bearing this title, he was inducted into office as Professor of Natural Theology.

The number of students applying for admission in this first year was larger than had been anticipated. Soon after the beginning of the first term nineteen were in attendance; and before the end of the year the number had reached thirty-six. In a letter dated at Andover September 7, 1808, Professor Pearson's colleague, Dr. Leonard Woods, writes to a friend: "Do inquire for Hebrew Bibles, and Septuagints, and buy all you can find. Also Hebrew and Greek Lexicons. We shall not be able to get enough."

The Hebrew taught by Professor Pearson was of the unpointed variety, of course. The grammar used was probably the small text-book of 47 pages which first appeared anonymously in Cambridge in 1802, bearing the title: *A Hebrew Grammar, selected chiefly from those of Mr. Israel Lyons and the Rev. Richard Grey, D.D.*¹ It has been conjectured plausibly by Professor Moore that Pearson himself was the anonymous editor.² A second edition of this book had been issued in 1806, two years before he began his work at Andover. Another grammar which had recently appeared in New England was the one compiled by John Smith, Professor at Dartmouth College, entitled, *A Hebrew Grammar without Points* (Boston, 1803). Smith's book, which in most respects closely resembles its Cambridge predecessor, gives especially careful directions for reading. The following specimen will serve to show what were then the current ideas in New England regarding the pronunciation of Hebrew. The vowel sounds indicated are the *English* sounds; ē as in *meet*, ī as in *pine*, and so on. Zeph. 3:8:³ לֶכֶן הֵכֹוּ לִי נָאִם יְהוָה לִיּוֹם קוֹמִי לֹד־כִּי מִשְׁפָּתִי לְאִסּוּף גִּוִּים לְקַבְּצִי מִמַּלְכוֹת לְשֹׁפֵךְ עֲלֵיהֶם זִמְרִי קוֹמִי לֹד־כִּי מִשְׁפָּתִי לְאִסּוּף גִּוִּים לְקַבְּצִי מִמַּלְכוֹת לְשֹׁפֵךְ עֲלֵיהֶם זִמְרִי: כָּל חֵרוֹן אָפִי כִּי בָאֵשׁ קִנְאֲתִי תִאֲכַל כָּל הָאָרֶץ: Pronounced thus: Lēken hēkō lī nām iēōē liōm quōmī lōd kī mēspēthī lashōp gōim lēquēbzhī mēmēlkōt lēspēk ōliēm zōmī kēl hērōn apī kī bās quēnatī takēl kēl ēārezh. For

¹ This was really only an abridgment of the Grammar (with vowel-points) published by Stephen Sewall in 1763, with the same title.

² *Loc. cit.*, p. 11.

³ Grammar, p. 7.

compiling such grammars as these, hardly any knowledge of Hebrew was necessary. For Hebrew Lexicons, the small compendium by Samuel Pike (London, 1766), and the much larger work by Parkhurst (first ed. 1762),—both without the vowel-points,—seem to have been most in use.¹ The former had been reprinted at Cambridge in 1802; a new edition of the latter had appeared in 1807.

The man who succeeded Professor Pearson was one whose name stands second to none among the founders of Hebrew learning in America. It was largely through the labors of Moses Stuart that a new era was inaugurated in this country for the study of Semitic philology as well as for the exegesis of the Scriptures.

At the time when Stuart was called to Andover, from his pastorate in New Haven, he had only the slightest acquaintance with the Hebrew language. He says of himself, in a letter published in the *Christian Review* (September 1841, p. 448): "I came here with little more than a knowledge of the Hebrew alphabet, and the power of making out, after a poor fashion too, the bare translation of some chapters in Genesis, and a few Psalms, by aid of Parkhurst's Hebrew Lexicon, and without the vowel-points. I had not, and never have had, the aid of any teacher in my biblical studies." Fortunately, he had an unusual aptitude for learning languages; and his earlier training, both as a student and as a teacher, had fitted him for making rapid progress in the new field of study.

He began his work as Professor of Sacred Literature in February 1810, being then in his thirtieth year. For the teaching of Hebrew there was of course nothing for him to do at first but to follow the lead of his predecessor and the few other men in New England who knew a little of the language. The current text-books were few in number and woefully meager of contents. There was nothing in them to stimulate to further research, or to suggest that much remained to be done. Stuart's originality soon showed itself, nevertheless. Within a very short time he had begun writing a Hebrew grammar of his own. This was at first given to his pupils in the form of lectures, and was then published in 1813. It was a small grammar of unpointed Hebrew, of 123 pages, 8vo, containing nearly three times as much matter as the text-books of Lyons and Smith. As the preface informs

¹ See, e. g., Stuart's *Grammar* (1813), p. 65.

us, it was based chiefly on the works of Masclef and Parkhurst; we should hardly expect much from it, accordingly. Still, the author shows himself independent, and advances several theories of his own (an easy matter in those days), both in regard to the pronunciation—in which he shows a decided leaning toward the method belonging to the *pointed* Hebrew—and in the formulation of rules for forms and syntax.

It was at about this time that Stuart began studying the German language.¹ This opened up a new world to him. He began to make his way eagerly into the best available works of German scholars, and recognized almost immediately the inadequacy and the superficial quality of the biblical learning with which he had been acquainted. Having once found his way to the best scholarship, he did his utmost to utilize it and make it available for his pupils, though because of this supposed fondness for the “German skeptics and rationalists” he bore for some time the reputation of being a dangerous innovator, and one who could hardly fail to lead astray the young men of the Seminary.

In spite of his recently published grammar, he soon after this abandoned the unpointed Hebrew for the pointed, and again had recourse to lectures. In the letter quoted above, Stuart says (p. 449) that the length of time during which he taught Hebrew without the vowel-points was five years. This seems to be a slip of the memory, for in his *Grammar* (1821), p. 22, he speaks of his “seven years’ experience in teaching without the points.” In 1813 Gesenius published his *Hebräische Grammatik*, and in 1817 his *Historisch-kritisches Lehrgebäude der hebr. Sprache*. These were epoch-making books, and Stuart was not slow to recognize the fact and to make a most thorough use of the new helps. He also devoted some attention to the study of the Aramaic, Syriac, and Arabic languages, while continuing his voracious reading of the best German works. The fruit of these labors appeared in his important *Hebrew Grammar with a copious Syntax and Praxis*, a book of nearly four hundred pages, which was first published in 1821. This grammar was a very long step in advance of anything of the kind hitherto published in the English language. The material embodied in it was derived chiefly from Gesenius. Professor Stuart’s own labors on the book, so far as they related to rearrangement, and the addition of further para-

¹ See his account of this beginning in the *Christian Review*, loc. cit., p. 448 sq.

digms and illustrative matter, were generally well judged; and the result was an excellent text-book for student and teacher. In the comparatively few cases where he advanced theories and opinions of his own, he can hardly be said to have increased the value of the book. This grammar, which, like its predecessor, was printed at Andover, passed rapidly through several editions.¹ It was also reprinted in England.² At the same time with the first edition of this book, he published in a separate pamphlet (in uniform style, so that it could be bound with the grammar) a collection of dissertations by Jahn, Michaelis, Gesenius, and Wyttenbach, on the importance and best method of studying the original languages of the Bible.

In 1829, Stuart published his *Hebrew Chrestomathy*, which, like the *Grammar*, was extensively used, as it merited, and passed through several editions. These, with his translation of *Rödiger's Gesenius' Grammar*, published in 1846, were his chief contributions to Hebrew learning. His other writings, including commentaries on various Old and New Testament books, a grammar of New Testament Greek, and a history of the Old Testament canon, besides numerous pamphlets and magazine articles, cannot be described here.³

Stuart's influence on the biblical scholarship of his day was unquestionably very great. His pupil and successor, Professor Calvin E. Stowe, says of him:⁴ "The department [of biblical science] was nothing when he began; and before he closed his career, it became the leading branch in all systems of theological culture, and mainly by his example and efforts." It must be borne in mind, to be sure, that this rapid advance was peculiarly favored by the conditions of the time. The first quarter of the nineteenth century saw great progress in these branches of study in all parts of Europe and the United States. German scholarship was now beginning to find its way into this country, by innumerable channels, as never before. The last clause of the quotation from Professor Stowe would apply especially to New

¹ See *ZATW.*, 1888, p. 19.

² See Stuart's *Letter to the Editor of the North American Review*, Andover, 1847, p. 19. In Lee's *Grammar of the Hebrew Language*, London, 1827, the author speaks of "the very excellent Hebrew Grammar of Professor Stewart" (*sic*), and cites it from time to time.

³ A quite full list of his publications in pamphlets and periodicals—amounting in all to more than 2,000 octavo pages—is given in the Appendix to the Memorial Sermon by Professor Park.

⁴ Sprague, *Annals of the American Pulpit*, Vol. II., p. 480.

England. In New York and Philadelphia, and especially at Princeton Seminary, there was beginning a revival of biblical and oriental studies similar to that at Andover, though hardly as extensive. Still, the importance of Professor Stuart's work to all branches of biblical study is not easily overestimated. His services to the science of exegesis were especially noteworthy; not so much because of his own contributions—though these were of very considerable value—as because of the sound method which he introduced. He showed his pupils the way, and was himself always ready to welcome new light, so far as a thorough critical study of the text of Scripture, with grammar and lexicon and all available helps, could bring it.

In the field of Semitic philology and oriental studies in general, Stuart's services to his generation and to the world were of the highest importance. He was not himself a profound scholar. Self-taught, at a time when learning was at a low ebb, and without good working tools until a comparatively late period, he always labored under great disadvantages, which not even his extraordinary energy and quickness of mind could overcome. Moreover, his work often showed an inaccuracy that was due to haste. His self-confidence was very great,¹ and often led him to go forward rashly and assume a leadership for which he was not qualified. A perusal of the controversy over his translation of *Rödiger's Hebrew Grammar* (the 14th edition of Gesenius) will give the best illustration of this.² But this very readiness to lead the way into new fields and break new ground, however imperfectly, was a most valuable quality when combined with his power to inspire his pupils, and to introduce them to the methods and the tools of genuine scholarship. He had extraordinary gifts as a teacher. President Wayland, of Brown University, who was one of his pupils, says of him:³ "I have never known any man who had so great power of kindling enthusiasm for study, in a class. It mattered not what was the subject of investigation, the moment he touched upon it, it assumed an absorbing interest in the eyes

¹ One of his biographers says of him, naively: "Professor Stuart was sufficiently conscious of his superior talents and acquisitions, and frequently spoke of them with singular freedom. But his conscious superiority related to those whom he looked upon as below him in intelligence. *Before God*, he was clothed with humility."

² *Defence of the Hebrew Grammar of Gesenius against Professor Stuart's Translation* By the Original Translator [T. J. Conant]. New York, 1847. In reply to this: *A Letter to the Editor of the North American Review on Hebrew Grammar*. By M. Stuart. Andover, 1847.

³ Appendix to Park's Memorial Discourse.

of all of us." There are many similar testimonials, if they were needed. But a list of Stuart's most noted pupils, not only those who became masters of biblical science, but especially those who soon did such thorough work in the field of oriental studies, would be the best witness.

Before attempting any general survey of the progress of Semitic and other oriental studies at Andover under the leadership of Professor Stuart, two young scholars who were pupils of his during the early years of his work deserve especial mention. In the preface to Stuart's *Hebrew Grammar* of 1821, the author takes occasion to speak of the progress made in Semitic learning by his friend and pupil, Josiah W. Gibbs, who revised most of the proof sheets of the book. Gibbs was one of the first of the many young scholars of especial promise who, coming to Andover to pursue advanced studies, were taken captive by Stuart's enthusiasm. He had been a tutor at Yale College, and came in 1815 to Andover, where he lived for a time in Professor Stuart's family. Here we see him, soon after, deep in his teacher's favorite German studies; then beginning the labors in comparative grammar and lexicography which occupied the greater part of his life.¹ At Stuart's instigation, he undertook the translation of Gesenius' *Handwörterbuch* (edition of 1815). This translation, which was published at Andover in 1824, with the title, *A Hebrew and English Lexicon, including the Biblical Chaldee*, was a most excellent piece of work, and remained the standard Hebrew Lexicon in this country until it was superseded, in 1836, by Robinson's work. Three years after its publication it was reprinted in London. Gibbs' later labors, as Professor of Sacred Literature at New Haven, and as a member of the American Oriental Society, continued to show the same excellent qualities of scholarship and method; though his *magnum opus*, the large Hebrew Lexicon, was brought to an untimely end before it was half finished.²

Another temporary inmate of Stuart's household, who was won by him for biblical and oriental studies, was "that prince among scholars," Edward Robinson. He came to Andover in 1821, to see an edition of the *Iliad* through the press, but was soon set on fire by contact with Professor Stuart, and began work with all energy in the new field. In 1823 he was appointed Assistant

¹ See especially the account of his life and work by Professor George P. Fisher, in the *New Englander*, 1861, pp. 808-20.

² *Ibid.*, p. 610 sq.

Instructor of Hebrew in the Seminary, which position he held for three years.¹ In 1826 he went to Germany, for advanced study, as did many another of Stuart's pupils. After several years of work at the principal German universities, he returned to Andover. In the meantime, two younger pupils of Stuart, Joel W. Newton and Calvin E. Stowe, had been assistants in the department of biblical studies; the former from 1827 to 1829, the latter from 1828 to 1830; each beginning the year after his graduation. Stowe was afterward Professor of Sacred Literature in the Seminary (1852-1864). Upon Robinson's return from Europe, he was at once called to Andover as Professor. The work in the department of biblical study had for some time past been too much for one man to carry, even with the help of an assistant. On the other hand, the Seminary did not then have the means to found a new professorship. So a temporary place was made for Robinson, who was much too valuable a man to be let go; and he accordingly appears in the catalogue issued in January 1831, as "Professor Extraordinarius of Sacred Literature" (in subsequent catalogues the Latin adjective was translated). This position he held until the fall of 1833. His work after leaving Andover is too well known to need mention here.

Such scholars as Robinson and Gibbs were rare exceptions among Stuart's pupils; still, the interest in Semitic studies at Andover, even at this early period, was not confined to a small number, and was of course greatly stimulated by the presence of the few genuine enthusiasts, who were already felt to be pioneers in an important movement. A stimulus to still more widespread interest was afforded by the marked literary activity along the new lines. This fact, especially, helped to make Andover the center of a powerful revival of biblical and oriental studies. The mere fact of the making of such grammars and dictionaries as those of Stuart and Gibbs could not fail to bring new life into biblical scholarship; and this was only the beginning. A new critical-exegetical literature, unlike anything that had preceded it in this country, was growing up, inaugurating a new era for the theological seminaries. The working tools for such study, also, continued to be prepared in an admirable manner. The Andover printers were kept busy. The town had boasted of a press since

¹ His title was "Assistant Instructor in the Department of Sacred Literature." In the catalogues of 1823 and 1824, he is classed among the Resident Licentiates; in 1825, his name is put in the list of the Professors.

the close of the eighteenth century, and now the facilities for publishing were greatly increased. Before 1821, Stuart's enterprise had procured for the Seminary a Hebrew press, as good as any in this country. As early as the year 1829, fonts of type for printing eleven oriental languages and dialects had been obtained. Grammars, lexicons, chrestomathies, translations, and many lesser treatises were issued in rapid succession.

One of the most interesting features of this revival of biblical learning was the attempt to make a knowledge of the Hebrew language one of the requisites for admission to the Seminary. The printed laws of the institution had provided, from the first, that each candidate for admission as a student, besides presenting evidence that he had completed the full course of study at some college or university, should also "be carefully examined by the Faculty in the learned languages." In the Catalogue of the Seminary dated January 1828 (the first in which the "Terms of Admission" are printed), appears the following:

"Every candidate [for admission] is to be carefully examined, by the Faculty, in the learned languages, and in the Hebrew Grammar, and such portions of the Hebrew Scriptures as shall, from time to time, be required to be studied previously to admission."

Immediately below this is added:

"N. B.—On account of the impossibility of procuring the necessary books for the present year, the examination in Hebrew, which will hereafter be requisite for the admission of students, will be suspended in respect to the class to be admitted November 1828."

It may possibly have been due in part to this added notice, that the next junior class, entering November 1828, numbered sixty men; a considerably larger number than in the years immediately preceding or following.

In the catalogue of 1829 the statement regarding the amount of Hebrew required for admission is made more specific:

"Every candidate . . . must be prepared to sustain an examination in Hebrew Grammar, and in the Hebrew Chrestomathy of Professor Stuart, so far as the extracts from Genesis and Exodus extend."¹

The following page contains a notice of some length, outlining a plan by which the necessary Hebrew text-books—grammar, lexicon, and chrestomathy—may be "deposited" at the various colleges for the use of needy students; the latter being expected

¹ Nearly 23 pages (8vo) of Hebrew, quite closely printed.

to pay for them at the rate of twenty-five cents a year for each book used. The announcement is also made here that gratuitous instruction in Hebrew will be provided in Andover during the month of October,¹ in each year, for the benefit of those who may not have been able to make the requisite preparation in that language.

The requirements for admission continued to be printed in this same form in the succeeding catalogues, including that for the year 1833 to 1834. In the catalogue of 1835, the Hebrew clause is omitted, without comment, from the list of requirements, and does not appear again.

In the meantime, the new regulation had not had the effect of frightening away students from the Seminary. The number entering the junior class in the year 1831 was seventy-nine; in 1834 the number was eighty. The list of those pursuing advanced studies (Resident Licentiates) shows also a decided gain at about this time. In the years 1825 to 1829 the average number was three; for the years 1829 to 1836 the average was eight. In the catalogue of 1829 to 1830 there appear among the Resident Licentiates the names: "Rev. Barnas Sears, Professor of Languages in the Lit. and Theol. Sem., Hamilton, N. Y.,"² and "Rev. S. S. Whitman, Professor of Hebrew and Bib. Lit. in do." There also appears in this list the name of Oliver A. Taylor, afterward (1837) Assistant Teacher of Hebrew in Andover Seminary.

Among the undergraduate students at Andover in the period during which Hebrew was required for admission were Bela B. Edwards, afterward Professor of Hebrew in the Seminary; Horatio B. Hackett, the well-known scholar; Elias Riggs, who published an Aramaic manual the year of his graduation; and others who afterwards did good work in the field of oriental scholarship. Hackett, though busied chiefly with the New Testament while Professor at Newton and Rochester, continued his study of the oriental languages, especially Aramaic, Syriac, and Sanskrit. His translation of Winer's *Grammar of the Chaldee Language* (Andover, 1845) was a valuable piece of work. He also published an excellent Hebrew exercise book.³ It was a

¹ The regular time for the anniversary, as also of the college anniversaries, was the latter part of September; the seminary year began five weeks later.

² Afterward Professor at Newton Seminary.

³ A list of his works in the *Memorials of H. B. Hackett*, edited by G. H. Whittemore. Rochester, 1876; pp. 298 sqq.

cherished plan of his to prepare a Syriac Grammar and Chrestomathy, but this he was never enabled to do.

After the abandonment of this bold attempt to push back the elementary instruction in Hebrew upon the colleges, the curriculum of the Seminary shows no striking features. The first time that an outline of the Course of Study appears in the Annual Catalogue is in the one issued in January 1839. The part of the announcement relating to Old Testament studies reads as follows:

Junior Class: Stuart's Hebrew Grammar.—Chrestomathy.—Written exercises, including translations from English into Hebrew.—Study of the Hebrew Bible.—Principles of Hermeneutics. . . .—Hebrew Exegesis, twice a week in the summer term.—Critical and Exegetical Compositions.

Middle Class: Instruction on special topics in Sacred Literature.

Senior Class: (No provision for Old Testament study.)

Advanced Class: Critical and Exegetical Lectures on the Hebrew Testament.¹

In the catalogue issued in January 1847, this outline of the course of study is slightly modified. The announcement for the junior class is introduced by the words: *Sacred Literature*, five days in a week; and for the middle class is added: *Exegesis*, one day in a week, of the Hebrew Scriptures in the winter term, and of the New Testament in the summer term.

In the following year (1848) *Hackett's Hebrew Exercises*² is included in the junior year studies, in addition to Stuart's *Hebrew Chrestomathy*. At the same time the statement regarding the instruction of the middle class in Sacred Literature is dropped; so that, so far as the announcements in the catalogue are concerned, the study of the Bible in the original languages was henceforth prescribed only for the junior class. It was in this year that Professor Stuart resigned his professorship, because of advancing age, and retired from active service.

In the catalogue of the following year a course in "Biblical Geography and Antiquities" is announced for the junior class. This announcement, or its equivalent, appears also in the subsequent catalogues.

¹ This is the only catalogue (until 1881) in which the members of an "advanced class," as distinct from Resident Licentiates, are entered. In subsequent years only the latter title appears in the catalogue. In 1839 the number in the advanced class was 12. The number of Resident Licentiates was two in the year 1839, nine in 1840. The above statement of the course of study remained unchanged, however, until 1842.

² *Exercises in Hebrew Grammar and Selections from the Greek Scriptures to be Translated into Hebrew.* By H. B. Hackett. Andover, 1847. (A most excellent book, and one that could be profitably used at the present day.)

"Chaldee of the Old Testament" appears for the first time as a prescribed study in the catalogue of the year 1850. This new feature vanishes as suddenly as it came, however, and is not seen again.¹ The same is true of another innovation in this catalogue, namely, the introduction of *Gesenius' Hebrew Grammar, translated by Stuart*,² as the text-book for the juniors. This still continued to be used, however.

The statement of courses remained as above until the year 1853, when a thoroughgoing revision was made.

It is needless to say that these annual announcements, never a very satisfactory index of work done in the Seminary, are especially inadequate to give any idea of the variety and extent of the studies carried on by Professor Stuart's pupils. "Elective" courses, though common, had no place in the catalogue. There were always gathered about Professor Stuart a few enthusiastic students, eager not only to increase their knowledge of Hebrew, but also to study the cognate languages. He had himself never pursued his studies in these languages very far; but he was excellently fitted to interest his pupils in them, and give them a start in the right direction. The number of those who began Aramaic, Syriac, and Arabic under his guidance was not small; other oriental languages, such as Ethiopic, Persian, and Sanskrit, received occasional attention; and there was more than the usual amount of interest in oriental history and geography and kindred subjects. Mention has already been made of the Aramaic manual published by Elias Riggs. It was prepared by him while he was a student in the Seminary, and published at about the time of his graduation, with the title, "*A Manual of the Chaldee Language; containing a Chaldee Grammar, chiefly from the German of Professor G. B. Winer; a Chrestomathy, consisting of selections from the Targums, and including the whole of the Biblical Chaldee, with Notes; and a Vocabulary, adapted to the Chrestomathy. By Elias Riggs, A.M. Boston, 1832.*" It contains 180 large octavo pages. The preface, written by Professor Stuart, commends the book, and emphasizes the fact that it is the first thing of the kind in English. Stuart had previously alluded to Riggs, in the preface to his *Hebrew Chrestomathy* (1832), as one who was "laying a foundation broad and deep in respect to the oriental

¹ This language was constantly taught in the Seminary, however, both by Stuart and by his successors. See, e. g., Park's *Memoir of Bela B. Edwards*, Vol. I., p. 303.

² The ill-fated translation of 1846, mentioned above.

languages generally." Of course this manual was little more than a compilation; still it was a most useful piece of work, and excellently adapted to its purpose. It passed through four editions. Another illustration, of a somewhat different kind from those already furnished, may be given. At the public exercises of the thirty-second anniversary of the Seminary, September 2, 1840, Charles C. Jewett,¹ a member of the senior class, presented an essay on "The Utility of the Arabic Language to the Interpreter of the Old Testament." The manuscript of this address, preserved in the Seminary library, shows plainly that its author had himself made some progress in Arabic. Two of his classmates, Daniel Wight and Joel Dickinson, presented essays at the same time on different phases of Mohammedanism.

When the American Oriental Society was founded, in 1842, graduates of Andover constituted a large part of its membership, and were among the principal contributors to its *Journal*, from the first. In the first list of its officers, five out of thirteen were Andover men. In the roll of membership published in the first volume of the *Journal* (1849), the names of Stuart's pupils number twenty-three in a total of sixty-eight. Among these are teachers of oriental languages, biblical scholars of note, and missionaries in eastern lands, whose translations of the Scriptures have won the admiration of scholars, and whose contributions to oriental learning in other ways have not been small.

Professor Stuart continued in active service for thirty-eight years. During this time his duties included instruction in the New Testament as well as in the Old. On the other hand, a part of the work in Hebrew was carried by assistants since 1823. Besides Robinson, Newton, Stowe, and Taylor, who have already received mention, D. Talcott Smith was assistant teacher of Hebrew during the years 1833 to 1836. Stuart was relieved of the work of teaching in 1848. From that time until his death, less than four years later, he was engaged in literary labors.²

The work of his successor, Bela B. Edwards, who died in the same year with him, may properly be included in this survey of the "beginnings of oriental study at Andover." Edwards was both a pupil and a colleague of Stuart, and singularly well fitted to take up the work the other had laid down. A graduate of the

¹ Afterward the first Librarian of the Boston Public Library.

² Especially his Commentaries on Daniel (1850), Ecclesiastes (1851), and Proverbs (1852).

Seminary in 1830, he was appointed in 1837 Professor of the Hebrew Language and Literature. This position he occupied eleven years. From 1848 until his death, in 1852, he was Professor of Sacred Literature. He was a more thorough scholar than Stuart, especially in the Semitic languages. His friend Professor Hackett, writing in 1856, says of him: "I doubt whether any teacher in this country has ever surpassed him as a grammarian."¹ He was deeply interested in oriental studies, and appreciated their importance to the student of the Bible. In a review of the second edition of Stuart's *Hints on Prophecy*, published in the first volume of the *New Englander* (1843), he says: "He who would be an apt interpreter of the Hebrew prophets, must travel awhile with the Bedaween. He must look into such books as Lane's *Egypt*, the *Arabian Nights*, and Burckhardt's *Journals*." He himself pursued such studies as these with eagerness. Soon after beginning his work of teaching at Andover he gave especial attention for some time to the Arabic language, under the guidance of a missionary recently returned from the East. A few years later he writes to a friend that he has read through the *Koran*, from beginning to end, in that language. In the fall of 1846, while traveling in Europe, he attended a meeting of the German Oriental Society at Jena, at which he presented a paper on the "Condition of Oriental Studies in the United States." This paper, which contains much that is interesting, is printed in Park's *Memoir of Edwards*, Vol. I., pages 307 sqq.

Professor Edwards' chief contributions to oriental learning were in the form of scattered essays and reviews in numerous periodicals. The more ambitious labors he had planned—commentaries, and treatises on Hebrew and Arabic grammar—were brought to an end by his untimely death. During a considerable part of his life his time was more or less occupied with editorial labors. He had charge of a succession of important periodicals: the *Quarterly Register*, the *American Quarterly Observer*, the *Biblical Repository*, and the *Bibliotheca Sacra*. The two last named were published for a part of the time at Andover.

While Edwards was traveling in Europe and America, during the years 1845 to 1847, Henry B. Smith (afterward Professor in Union Seminary) was engaged as temporary instructor in

¹ Park's *Memoir of Edwards*, Vol. I., p. 301.

Hebrew at Andover. From 1848 to 1852 Edward Robie was the assistant.

The deep interest in oriental studies felt by Professors Stuart and Edwards is nowhere better illustrated than in the Seminary library. A glance at the list of books acquired in their department during the years 1820 to 1850 suffices to show that the Seminary was kept in close touch with the best oriental scholarship of the day. In addition to the books more directly connected with biblical study, the principal publications in the wider field of eastern languages and literature are represented in such number and variety as is surprising, in view of the limited resources of the library. To students at Andover at the present day, this is perhaps the most noticeable reminder of the revival of Semitic learning in the early part of the present century.

DIE NABATAEISCHE GRABINSCHRIFT VON PETRA.

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Während Hegra uns eine grössere Anzahl nabataeischer Inschriften aufbewahrt hat, deren Uebermittlung wir Doughty und Euting verdanken, hat Petra den Reisenden keine erheblichere epigraphische Ausbeute gewährt. Doughty berichtet in seinem Reisewerke¹ nur von einer Inschrift, die er dort gesehen, von der er aber keine genauere Kenntniss genommen hat; es ist dies nach seiner Beschreibung eben die Inschrift, von der weiterhin die Rede sein wird. Von noch einer zweiten erzählte man ihm dort bei seinem kurzen Aufenthalt; doch hat er sie, da sie etwas entlegen sein sollte, nicht gesehen. Jene erstgenannte Inschrift in nabataeischer Schrift war vor 40 Jahren schon von dem englischen Capitain Frazer in etwas uncorrecter Art² copirt und nach dessen Tod von M. Hogg ohne Commentar, 1856, in den *Transactions of the Royal Society of Literature* veröffentlicht worden. Sie war inzwischen in Vergessenheit gerathen. Erst Euting machte de Vogué auf dieselbe aufmerksam, der darauf im *Journ. asiat.* 1896 (Sept.-Oct.) p. 304sq. eine Erklärung derselben nach der alten unvollkommenen Copie gab. Inzwischen aber erhielt er durch Vermittlung von P. Lagrange, Director der école biblique in Jerusalem, eine ausgezeichnete von Hugues Vincent neuerdings genommene Copie der Inschrift und ausserdem einen Abklatsch, welcher letzterer aber erst bei der späteren Veröffentlichung im *Corp. Inscript. Semit.* Verwendung finden soll. Die neue Copie lässt nach dem autoritativen Urtheil de Vogué's keinen Zweifel über den Werth jedes einzelnen Buchstabens, und so gibt er denn im November-Dezember-Heft (1896) des *Journ. asiat.*, pp. 485–96, unter Beifügung einer genauen Reproduction der neuen Copie eine erneute Besprechung der Inschrift. Wenn ich nach der Erklärung der Inschrift seitens des um die aramäische Epigraphik hochverdienten Gelehrten zu

¹ *Travels in Arabia deserta*, I., p. 42.

² Die Inschrift ist wegen ihrer hohen Lage schwer erreichbar.

derselben nochmals das Wort nehme, so geschieht es, um an mehreren Stellen eine von der seinigen abweichende Deutung des Inhalts, an andern eine Ergänzung derselben zu versuchen.

Ueber die Lage und Gestaltung des Grabs schreibt de Vogué (pp. 486–7) nach seinen Gewährsmännern:

“Le tombeau se trouve dans une vallée latérale du *Ouadi-Mousa*³ appelée par les Arabes *Ouadi-Iché* . . . Sa façade, taillée dans le roc, est pleine: elle est décorée d'un ordre composé de deux demi-colonnes engagées, comprises entre deux pilastres d'angle: les chapiteaux ne sont qu'ébauchés comme la plupart des chapiteaux de Pétra et comme tout ceux de Hégira: ils étaient destinés à être corinthiens; ils supportent une architrave et une frise franchement grecques: sur cet entablement s'appuie l'embryon d'un second ordre dont les colonnes sont réduites à un chapiteau et à une base séparés par un fût de moins d'un mètre de hauteur. Une disposition semblable se trouve à Hégira, dans le tombeau dit *Beit Akhremah* (Doughty, *Travels*, I, p. 114). . . . Le style est absolument celui des monuments nabatéens datés du 1^{er} siècle. La largeur de la façade est d'environ dix mètres, sa hauteur paraît être d'une vingtaine de mètres. La partie inférieure de la façade s'est écroulée jusqu'à une hauteur de six mètres, de sorte que le monument semble suspendu en l'air. . . . La façade regarde le soleil levant.

“A l'intérieur l'hypogée se compose de deux salles carrées; la première a dix mètres en tous sens; le second huit: cette dernière renferme deux *loculi*, l'un à l'ouest, l'autre au nord. Devant le tombeau s'étend un espace libre, limité au nord et au sud par la paroi du rocher régulièrement taillé; à l'est, cette *area* rejoint le fond de la vallée, où poussent encore des arbustes variés. Le P. Lagrange n'a remarqué dans cet espace aucun débris de constructions.”

Die Inschrift, die 5 Zeilen enthält, ist in einer Höhe von 6 Metern, 35 Cm. vom Boden auf dem erhalten gebliebenen Theile der Façade angebracht; die Buchstaben sind etwa 20 Cm. hoch, sind regelmässig und gut erhalten. Eigenthümlich ist, wie de Vogué bemerkt, dass nicht bloss finales ׀, sondern auch eine besondere finale Form des ׀ hier erscheint. Der Text der Inschrift ist:

- 1 קברא דנה וצריחא רבא די בה וצריחא זעירא די גוא מנה די בה
בתי מקברין ועבדת גוהין
- 2 וכרכא די קדמיהם וערכותא ובתיא די בה וגניא וגנת סמכא
ובארות מיא וצהותא וטוריא
- 3 ושארית כל אצלא די באחריא אלה חרם וחרג דושרא אלה מראנא
ומותבה חרישא ואלהיא כללהם

³ Das ist der heutige Namen von Petra.

3 metres 90

1 metre 20

The image shows a photograph of a Nabataean inscription from Petra. The text is written in a cursive script on a light-colored surface. The inscription is mounted on a card with a dotted border. There are two scale bars: one at the bottom left labeled '1 metre 20' and one at the top left labeled '3 metres 90'.

DIE NABATAEISCHE GRABINSCHRIFT VON PETRA.

(Nach der Copie von Hugues Vincent.)

4 בשטרי חרמין כדי בהם פפקדון דושרא ומוחבה ואלהיא כלהם
די כדי בשטרי חרמין אלו יחברד ולא יחשלא

5 ולא יחפצין מן כל די בהם מנדעם ולא יחקבר בקברא דנה אנוש
כלה להן מן די כתיב לה חנא מקבר בשטרי חרמין אלו עד עלם

Im Einzelnen ist hierzu zu bemerken:

Z. 1 קברא steht hier wie z. B. auch CIS., II., 197, 1 für eine grössere Grabanlage; an letzterer Stelle wechselt damit (Z. 6) das in den nabat. Inschriften häufige כפרא für denselben Begriff.

Über צריח⁶ = ⁹ضريح vgl. Clermont-Ganneau bei Rénan, *documents épigr. recueillis* par Doughty, p. 43, Nöldeke bei Euting, *Nabat. Inschriften*, p. 55, G. Hoffmann, ZA., 9, 332. Im Arabischen wird das Wort namentlich in poetischer Sprache ohne Weiteres für "Grab" gebraucht, z. B. Ḥansa¹, 33, 10, in dem Saḡ' Ja'qūbī, II., 6, 13; Mas'ūdī, I., 66, 1; I Athīr, IV., 382, 9. Die inschriftliche Bedeutung wird durch unser Denkmal, wie schon de Vogué bemerkt hat, völlig sicher gestellt; es bedeutet hier die zwei Grabsäle, deren einer (s. oben S. 268) 10, der andere 8 Quadratmeter Inhalt hat. In der palmyrenischen Inschrift de Vogué, *Inscr. sémit.*, No. 67, und der von Nöldeke, ZA., 9, 264 sqq., veröffentlichten (Z. 3) scheint מערתא im gleichen Sinn zu stehen (קברא ומערתא די בגוה); vgl. auch das entsprechende hebr. מערה Gen. 23:9.

די בה בתי מקברין "in welcher die Begräbnisstätten sind," bezieht sich nach der vorhandenen Gestaltung der Säle zunächst auf den kleineren Grabsaal, in welchem sich zwei *loculi* befinden. Es ist aber sicher anzunehmen, dass späterhin ein umfassenderer Gebrauch von beiden Räumen für Gräber beabsichtigt war.— מקברין will de Vogué, p. 490, als ein Participium pass. erklären.⁴ Es ist mir aber unwahrscheinlich, dass das Wort von dem hegrenischen מקברתא עבישת, CIS., II., 196, 1, מקברת עבישת, No. 181, zu trennen sei; es wird ein entsprechendes masculines Abstractum sein.⁵ Zu dem doppelten Plural in der Stat.-constr.-Verbindung vgl. שטרי חרמין in Z. 4.

עבדת für eine solche Herrichtung bei einem Grabe hat auch die nabat. Inschrift, CIS., II., 196, 7.— גורחין "Grabnischen" ist durch das unlängst aufgetauchte palmyr. גמרחין (in der von

⁴ Anders früher, p. 300.

⁵ Vgl. das jädische בית הקברות für einen Friedhof.

Nöldeke, a. a. O., veröffentlichten Inschrift) als ein Fremdwort erkannt worden, für dessen Ursprung Jensen auf assyr. *kimahhu*⁶ hingewiesen hat. Vgl. auch G. Hoffmann, a. o. a. O.⁷

In Zeile 2 werden noch eine Anzahl Dinge ausser dem Grabe den Göttern geweiht. Man ist natürlich von vornherein nicht geneigt, den Kreis derselben über die nächste Umgebung des Grabes hinausgehend zu denken. Deshalb erklärt de Vogué כרנא, das sonst im Aram. "Stadt" bezeichnet, als eine bloss "enceinte" und erinnert daran, dass der Herzog von Luynes (*Voyage d'exploration à la mer morte*, p. 299, pl. 46) von einem Grab berichtet, vor welchem eine von einem Porticus umgebene area sich befindet. Ein solcher umschlossener Vorraum vor dem Grabe solle auch mit כרנא gemeint sein. Man würde das zur Noth gelten lassen können, wenn nicht die weiteren Objecte, die in dieser כרנא sein sollen, z. B. בחיא, גניא, בארות ניא, טוריא auf so engem Raum vor dem Grabe nicht beisammen gedacht werden können. De Vogué sieht sich daher gezwungen, allen diesen Wörtern Bedeutungen zu geben, die sie sonst nicht oder nur in specifischem Zusammenhang haben: בחיא sollen nach ihm "Gruben vor dem Grab" (nach בחי בקברין Z. 1), גניא nicht "Gärten," sondern "Blumenanpflanzungen," צורותא "sonnige Stellen, Terrassen," טוריא (nach einer Etymologie von תור, דור) "Mauern" bedeuten. Die gleichzeitige Umdeutung einer Reihe meist wohlbekannter Wörter macht diese Auffassung unwahrscheinlich. Dazu kommt noch, dass am Abschluss der Aufzählung gesagt wird (Z. 3) די באחריא אלה "die sich in diesen Orten befinden," also nicht ein umschlossener einheitlicher Platz, sondern eine Mehrheit von Orten vorausgesetzt wird.

Die Einbeziehung eines weiteren Umfangs von Dingen, als ihn de Vogué annehmen will, in die Weihung der Gräber findet sich — wenn auch nicht in dem Masse, wie zufolge unserer Inschrift

⁶ Dem er die Bedeutung "Grab" beilegte. — Auch *gimahhu* belegt Delitzsch, *Assyr. Handwörterbuch*, S. 587, der als Bedeutung "wahrsch. Sarg" ansetzt. Aus den assyrischen Belegen liess sich eine genauere Bedeutung auch nicht gewinnen, bevor das aram. Aequivalent auftauchte.

⁷ Der fremde Ursprung des Worts liesse auch die Identität des mischnischen כרכין, das dieselbe Bedeutung hat, mit גרדין als möglich erscheinen; auch G. Hoffmann, a. a. O., S. 352 vermuthet sie. Vgl. targ. גישורא und כישורא "Balken" mit assyr. *gušaru*, aus dem sie abzuleiten sind; גשץ und קימצא für "Grube" (*Etymologische Studien*

34), wozu S. Fränkel noch weiter arab. قُرمُص verglichen hat; — aram. כרנא aus pers.

خراج (Fränkel, *Aram. Fremdwörter*, 283) u. A. m.

hier anzunehmen ist — bei den *Römern*. Marquardt, *das Privatleben der Römer*², S. 369, bemerkt:

“Zu dem Denkmal selbst gehört bisweilen ein Grundstück mit Aeckern und Gärten, welche mit einer Mauer umfriedigt und zur Unterhaltung des Grabes, zur Versorgung desselben mit Speisen, Rosen und andern Erfordernissen bestimmt sind. Solche Gräber hiessen *cepotaphia*. Es gehören zu ihnen aber oft noch verschiedene andere Localitäten, eine *ustrina* (oder *ustrinum*), *aediculae* mit Statuen der Verstorbenen, ein Gebäude für die Versammlung beim Leichenmahle, eine *area* vor dem Monumente, Lauben oder Pavillons, Brunnen, endlich ein Häuschen für einen oder mehrere *liberti* (*taberna*), welche für freie Wohnung und Unterhalt aus den Reventen des Grundstücks die Aufsicht über die ganze Anlage übernahmen.”

Eine derartige Parallele empfiehlt es jedenfalls, גִּיּוֹ as “Gärten” בְּרִיּוֹ as “Häuser” zu fassen, wenn wir auch einen Einfluss der römischen auf die nabataeischen Grabesriten nicht nachweisen können. Auch “Brunnen” finden sich ja in unserer Inschrift wie dort. Neben den Brunnen werden צְרוּתָא genannt. Ich leite es nicht mit de Vogué von צָרָה “dursten” ab, sondern stelle es zum arab. صَهْوَة “the like of a cave, or cavern in a mountain, in which is water of the rain, . . . or the places in which water wells forth” (Lane, u. d. W.) Dafür spricht die Nachbarschaft von בְּאֵרֵי מֵיָא an unserer Stelle.—Betreffs גִּנְתָא (de Vogué: “*triclinium*”) wage ich keine Deutung.—טוֹרֵיָא “Berge” sind wohl die Felsen, die an zwei Seiten, im Norden und Süden, den freien Platz vor dem Grab begrenzen.—עֵרְבוּתָא fasst de Vogué nach der phoen. Inschrift von Byblos (*CIS.*, I., 1, Z. 6 וְהֵעִרְכָּתָא זָא) als “Säulenanlage,” was hier wie dort wohl möglich, wenn auch nicht sicher ist.—So verbleibt noch כְּרִכָּא im Beginn der Zeile. Im Hinblick darauf, dass nachher Gärten, Brunnen, Wasseransammlungen, Berge und noch ein “Rest aller anderer Dinge” genannt ist, dass von einer *Mehrzahl von Orten* geredet wird, glaube ich dass eine mit der Grabanlage in Verbindung stehende kleinere Ortschaft die zu Petra gehörte oder ein Stadtheil Petra’s gemeint sei. Sie müsste sich in der Ebene vor dem Grab befunden haben und in engen Beziehungen zu derselben gestanden sein.

Z. 3. וְשְׂאִרֵּיָא כָּל אֲצִלָּא “Und den Rest von Allem ganz und gar.” אֲצִלָּא vergleicht de Vogué mit hebr. אֶצֶל. Es ist vielmehr = arab. أَصْلًا, einer der mehrfachen Arabismen auf den

nabat. Inschriften wie $\text{פ עיר} = \text{غَيْر}$, $\text{י עיר} = \text{يَعْتِير}$, CIS., II., 206, 8, das מִן הַבִּיָּאן , 209, 5, נשיב "Art von Verwandten" = نَسِيب , 207, 9.⁸ Wir haben in ihm eine Spur der arabischen Flexion in diesen Inschriften ausserhalb der Eigennamen, was bei einem herübergenommenen formelhaften Ausdruck nicht überrascht.

הרים als Bezeichnung der Weihung ist auf den nabat. Inschriften häufig. Dagegen erscheint הרי hier zum ersten Male in offenbar paralleler Bedeutung. Vogué denkt an حَرَج "terreur, tremblement" und übersetzt "est consacré avec imprécation." Wir werden vielmehr das arabische حَرَجَ عَلَى "es ist mir verboten" $\text{حَرَجَتِ الصَّلَاةُ عَلَيْهَا}$ "das Gebet ist ihr (wegen ihrer Unreinheit) verboten" heranzuziehen haben, von dem auch das bekannte ימין מَحْرَجָה "schwerer Eid" Agh. V., 173, 14, Tab. III., 476, 20 sich ableitet. Tab. III., 475, 13, gibt 'Isa dem Chalifen al-Mahdi einen Abdicationsbrief mit einer solchen ימין מَحْرَجָה , in welcher u. A. stand, wenn er sein Wort nicht halte, so sei jede Frau, die er jetzt oder innerhalb 30 Jahren haben würde, $\text{طَالِفٌ ثَلَاثًا الْبَتَّةَ طَلَّقَ الْحَرَج}$ d. h. so von ihm geschieden, dass ihre Wiederheirathung ihm *verboten sei*.

דורשא ist genugsam bekannt; auch מרתבא erscheint als nabat. Gott schon CIS., II., 198, 3–4.—Dagegen ist הרישא bisher anderweitig nicht nachgewiesen. Als arabischen Personennamen vergl. الحريش I Doreid, 157, 181.

פפקדון . Auffällig erscheint hier die sonst im Südwesten⁹ dem sogen. galiläischen Dialekt eigene vollere Endung ון statt ן .—Zur Sache erinnere man sich daran, dass die Weihungsschriftstücke—wenigstens bisweilen—im Tempel der Götter niedergelegt wurden, wie CIS., II., 209, 9, zeigt דנה יריב בבית (קִישָה).

⁸ Vgl. auch Nöldeke bei Euting, *Nabat. Inschr.*, S. 78.—Dahin gehört auch das auf der Inschrift von Taima, CIS., II., 113 a, Z. 13, vorkommende סרוא "Stele," das ich unabhängig von G. Hoffmann, *ZA.*, XI., 236, als aus سُرْوَة herübergenommen angesehen hatte. Im Hebr. entspricht צידן 2 Kgs. 23:17; Ezek. 39:15. Bei der Umschreibung in das Aramäische wurde das ص ungenau durch ס wiedergegeben.

⁹ Abgesehen vom Syrischen, Mand. u. e. A. Vgl. Nöldeke, *Mand. Gramm.*, S. 223, Anm. 2.

ולא יחשלא “und nicht versäumt werde.” Zur Nichtinsertion des ח hinter den Zischlaut vgl. יחזבן gleichfalls in einer nabat. Inschrift, CIS., II., 208, 4.

אלו in Z. 4 und 5 (neben אלה Z. 3) entspricht dem אלו der Mischna, dem (ܐܠܘ) im christl.-Palästinischen. Man wird auch das aethiop. 'elō(ntū) zu vergleichen haben.

Z. 5 יחפצן hat, wie schon de Vogué bemerkt, im Syr. und jüdisch Aramaeischen kein Aequivalent in der Bedeutung “unterlassen,” oder “wegnehmen.” Est ist wohl wieder ein Arabismus:

كَسَرَ = فَصَّ; “es werde Nichts weggebrochen, weggenommen”; vgl. نَقَضَ “einreissen” und نَقَضَ الْعَهْدَ — לָקַח die übliche Ausnahmeartikel in nabat. Inschriften, z. B. CIS., II., 208, 3; 210, 3, 6; 212, 4, deren zweites Element הֵן “wenn” No. 212, 5, und z. B. in בלעדֵהֶן “ausser wenn,” 209, 6, vorliegt; die Zusammenfügung wie nisi. Bekanntlich auch im bibl.-Aram., namentlich Daniel öfter, auch Ezra 5:12.— חָנָה (מִקְבֵּר) will de Vogué im Hinblick auf Verbindungen wie שֹׁטֵר מִדִּבְחָהּ No. 204, 3, von נָתַן ableiten = “concession.” Indessen selbst diese Wurzel einmal zugegeben, könnte ein Nomen aus ihr im Stat. constr. nicht auf א endigen. Es entspricht vielmehr dem mischnischen חָנָה = jerusal.-targ. חֲנָה = syr. حَنْفَ “Clausel, Verabredung, Bedingung,” neben welchem in der Mischna als Verb חָנָה “eine Clausel, Bedingung machen” steht. Die Form des Nomens entspricht in unserer Inschrift dem חֲנָה der jerusal. Targumim, wozu hier der Stat.-constr. vorliegt.

Die Uebersetzung der Inschrift ist demnach:

Z. 1. Diese Grabeinrichtung, der grosse Saal in ihr, der kleine Saal, der (weiter) innen als jener ist, (und) in welchem die Grabplätze und die Herrichtung von Grabnischen sind,

Z. 2. Und der Ort (Orttheil?) vor ihnen und die Säulenanlage und die Häuser in ihm und die Gärten und der . . . garten und die Wasserbrunnen und die Wasseransammlungen und die Berge

Z. 3. Und alles Übrige ganz und gar was an diesen Orten (sich befindet) ist geheiligt und geweiht dem Dūšarā, dem Gott unseres Herrn und dem מוֹתָנָה und dem הִרְיָשָׁה und allen Göttern

Z. 4. In Weihurkunden gemäss dem was in ihnen steht. Und es haben Dūšarā und alle Götter befohlen, dass gemäss diesen Weihurkunden gethan, und nicht unterlassen

Z. 5. Und nicht weggenommen werden solle irgend etwas von dem, was in ihnen steht, und dass in dieser Grabanlage bis in Ewig

keit kein Mensch begraben werden solle ausser Der, für den eine Stipulation hinsichtlich des Begräbnisses in diesen Weiheurkunden niedergeschrieben ist.

Das April-Heft der *Revue biblique* (S. 230–38), das mir nach Vollendung der Correctur zugeht, enthält eine nochmalige Erklärung der Inschrift seitens de Vogué's, die aber nur eine verkürzte Reproduction seines anderen Commentars ist.

Lagrange theilt ebendasselbst (S. 225) seinen interessanten Reisebericht nach Petra und in demselben noch eine kleine fragmentarische Grabschrift von historischem Interesse mit:

ענישו אח שקילח
מלכח נבטו בר

“Onaisch, Bruder der Schuqailat,
Der Königin der Nabatäer, Sohn des”

ענישו wird mit dem Namen des Dichter **ابو غنیش** Ibn Doreid 296 zu vergleichen sein. Auffällig ist **אח** statt des zu erwartenden **אדון**. In **שקילח** vermuthet schon Lagrange die Gemahlin und Schwester Malchos III. (regierte von ca 49–71 A. D.); vergleiche von Gutschmid bei Euting, *Nabat. Inschriften*, 86.

THE FORMS OF THE NAMES IN 1 CHRONICLES 1-7 COMPARED WITH THOSE IN PARALLEL PAS- SAGES OF THE OLD TESTAMENT.

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The following article endeavors to show side by side all the variants between the forms of the names in 1 Chronicles 1-7 and those in the parallel passages of the earlier historical books of the Old Testament, together with the witness of the Septuagint for or against the readings of Chronicles. After a few opening verses in 1 Chron. 8 (herein considered) the parallels are mostly found in the Books of Samuel and Kings, with a few in Ezra-Nehemiah. The lack of time has forbidden an examination of these passages, an omission which is to some extent supplied by Driver's *Notes on Samuel* and by the various commentaries on the other books. I have taken Chronicles as the basis of this article and have not endeavored therefore to show to any great extent its faults of omission, where the earlier parallel passages contain material not used by the chronicler. Of course I have not dealt with those passages in Chronicles which are not found in the earlier books, except in drawing my deductions about the Greek manner of rendering Hebrew names. In addition to the variants here given, there are in the seven chapters examined about fourteen cases of *plene* writing due to the chronicler alone, and five cases of *breve* forms which the earlier parallel passages render *plene*; these I have not thought it necessary to give in detail. For the readings of Chronicles and the other Hebrew books, so far as available, I have used Baer's texts; for the Greek, the edition of the Septuagint edited by Dr. Swete and printed at the Cambridge press (Vol. I., 1887; Vol. II., 1891). The abbreviations, etc., accompanying the Greek are those of that edition, viz.: for the codices, A = Alexandrinus; B = Vaticanus; D = Cottonianus Geneseos;¹ E = Bodleianus Geneseos; F = Ambrosianus. The

¹ D italicized = Grabe's *Collatio cod. Cotton. Geneseos cum Editione Romana*, the only record existing for many of the readings of D. See the *Cambridge Septuagint*, Vol. I., p. xxiv.

hands, so far as they are distinguished, are marked by (*) for the original scribe's corrections of himself; by ^a, ^b, ^c for the second, third, and fourth hands, respectively; ^a *vid.* a probable second hand reading.¹ I have abandoned the use of the Greek accents and breathings except in the few cases where Greek words occur, because there is no valuable manuscript authority for these accents, and because I believe that in some cases they are misleading.² To adopt the plan of the Cambridge edition and accent according to the Hebrew accentuation and aspirate according to the system of Westcott and Hort, would serve no purpose where the Hebrew and Greek are given side by side.

The name-lists in the first seven chapters of 1 Chronicles, with their parallels, so far as they exist, are the following:

1 Chron. 1:1-4	Gen. 5:3-28	1 Chron. 4:28-32	Josh. 19:2-7
1:4-23	10:1-29		
1:24-27	11:10-26	5:3	{ Gen. 46:9
1:29-31	25:13-16		{ Num. 26:5-6
1:32-33	25:1-4		{ 1 Chron. 6:1, 3
1:35	36:4-5	5:27-30	{ Gen. 46:11
1:36-37	36:11-13		{ Ex. 6:16, 18, 20,
1:38-54	36:20-43		{ 23, 25
2:1-2	35:23-26		{ Num. 3:17, 19, 2
2:3	{ 38:3-5	6:1-4	{ Ex. 6:16-19
	{ Num. 26:19-21		{ Num. 3:17-20
2:4	{ Gen. 38:29-30	6:7-8	{ 1 Chron. 6:22
	{ Num. 26:19-21		{ Ex. 6:24
2:5	{ Gen. 46:12	6:9-13	1 Chron. 6:18-22
	{ Num. 26:19-21	6:11-12	1 Sam. 1:1
2:6a	Josh. 7:1	6:13	1 Sam. 8:2
2:6b	1 Kgs. 5:11	6:40-62	Josh. 21:11-34
2:7	Josh. 7:1	6:65-66	21:36-37
2:9-12	Ruth 4:19-22	7:1	{ Gen. 46:13
2:13-15	1 Sam. 16:5-13		{ Num. 26:23
2:16-17	{ 2 Sam. 2:18	7:6	{ Gen. 46:21
	{ 17:25		{ Num. 26:38
3:1-3	3:2-5	7:13	{ Gen. 46:24
			{ Num. 26:48
3:5-8	{ 5:14-16	7:14	26:29
	{ 1 Chron. 14:4-7	7:20	26:35
3:10-16	1 and 2 Kings	7:30	{ Gen. 46:17
	{ Gen. 46:10		{ Num. 26:44
4:24	{ Ex. 6:15	7:31	{ Gen. 46:17
	{ Num. 26:12-13		{ Num. 26:45

¹ *Cambridge Septuagint*, Vol. I., p. xvi.

² See the discussion of *Evaa*, etc., p. 287.

THE WITNESS OF THE GREEK TO THE HEBREW.

Before the Septuagint can be taken either as a basis for restoring a separate Hebrew text, or as a corroboration of the present text in the name-lists, certain characteristics of the Greek must be recognized. Undoubtedly there is a lack of consistency in the transliteration of the names, and, although this failing cannot be altogether explained except by assuming considerable carelessness in the early handling of the manuscripts, yet the self-contradictions of the Greek can be rendered much less troublesome by a systematizing of its errors, and a comprehension of its system of transliterating, so far as its system can be traced. To obtain this comprehension, if possible, I have compared all of the several hundred names in the first seven chapters of 1 Chronicles with their equivalents in the Greek, as given by the Cambridge Septuagint, and have again compared the greater part of these with their parallels in the early historical books of the Old Testament. The results of this work are here given. The Cambridge Septuagint presents what is probably the most carefully edited text that has yet appeared of the codex Vaticanus (here designated as B) with the variations of the codex Alexandrinus (A). Of these two codices, B is by far the more independent of our present Hebrew text in the matter of proper names; its variants are striking, and it probably represents an independent Hebrew text. At the same time its errors and self-contradictions are more numerous than those of A, which bear undoubted traces not only of having been, in Chronicles, carefully compared with, and revised by, the parallel passages in Genesis,¹ but also of having followed a text which, if not the same as our present Hebrew text, is one very similar to it. The codex Alexandrinus therefore presents us with better material for judging how the Greek represented Hebrew equivalents, but the codex Vaticanus presents us with a more valuable basis for constructing an independent Hebrew text, and for such critical material as an independent text offers. When the

¹ Sufficient evidence of A's use of Genesis in Chronicles may be shown by the following examples from ch. 1 of 1 Chronicles:

Verses 12-20 (B omits 11-23): A copies all its own readings of Gen. 10:14-26, even to the departures from the Hebrew text, for example; v. 18 (Gen. 10:24), 'Αρφαζὰδ ἐγέννησεν τὸν Κανον, etc., which is not found in the Hebrew.

Verse 32: A adds to Chronicles its reading of Gen. 25:3, including the insertion of the names Παυνηλ and Ναβδεηλ.

Verse 41: A adds the reading of Gen. 36:25, Ελισαμα θυγάτηρ Ανα.

Verse 42: A reads for יִשָּׂא Ἰωακὰν καὶ Οὐκαμ (two attempts to render the same name), following its own reading of Gen. 36:27, i. e., Ἰωκαμ καὶ Οὐκαν.

Alexandrinus and Vaticanus agree on the form of a name, or show only such differences as are easily accounted for, the evidence either for or against the accepted Hebrew text becomes noteworthy, and the manner of rendering into Greek a given combination of Hebrew letters becomes more certain as the cases accumulate. It is from such evidence that the deductions herein given are drawn. It would be unwise to expect the Greek translation always to follow the vowels of the Massoretic text. Such a state of things would at once cast suspicion upon the Greek, for it would denote a servile following of the *textus receptus*, debasing the Septuagint to the rank of a mere copy. But such is not the case. Whatever tradition the Greek translators held as to the pointing of the proper names, it was not always the same as that held by the Massoretes. Nay, it is not always consistent with itself, for that again would indicate that the Hebrew had passed beyond speech (whether an Aramaized speech or any other) and had become a dead language which could be represented only by conventional methods. One cannot believe that the Septuagint names are entirely constructed on conventional principles; they represent, everywhere, the effort of one living language to reproduce the sounds of another living, and widely different, language. To us they are both dead, but these fossil names, embedded at a time when the Greek was still plastic and the Hebrew, if not actually living, yet retaining something of its natural form, may furnish us with knowledge beyond that of the conventional Massoretic tradition. An alphabet letter is a sign upon which the learned in a language have fixed, to represent certain sounds; but a living language has more sounds—particularly vowel sounds—than it has letters, and the vowel sounds merge into one another or into obscurity and almost silence, so that the knowledge of an alphabet does not enable a person to correctly pronounce a language, nor will the sound of a given letter be invariably represented by any one letter in the language of another people. Therefore we expect, and find, the greatest latitude in the choice of Greek vowels with which to vocalize the vowelless Hebrew consonants, and some latitude in the choice of consonants where the sounds were similar, as in the cases of γ and κ , final μ and ν , \beth and \daleth ; also in the cases of those Hebrew letters which were sometimes heard as consonants and sometimes as vowels, as \aleph , which is represented either by χ or by a vowel, and τ , which is either a vowel

or γ . As every one knows, until the comparatively late invention of the vowel points, the Hebrew had only four vowel signs, א, ה, ו, and י. Of these the Greek regularly represents א by α , ו by either ω (for ו) or ω (for ו), ה by ι in codex A, or by ϵ in codex B; except initial $y\delta d$, which must be separately considered, and final ם. The plural ending ם, in the nine instances which occur in vs. 11 and 12 of 1 Chron. ch. 1 and in the three instances in 1 Chron. 2:55, is rendered into Greek by $\alpha\iota\mu$, as though the Hebrew had been pronounced with two $y\delta d$ s, as it is indeed written in the case of לְיָדַיִם in 1 Chron. 1:11.¹ The diphthong $\epsilon\iota$ for the second $y\delta d$ is the more remarkable in codex A, because the practice of this codex is to render $y\delta d$ by a simple $i\delta ta$. Commonly the plural ם is turned into the Greek plural $\alpha\iota$.

Initial $y\delta d$ is rendered in Greek by $i\delta ta$, with or without a vowel following. If the Greeks heard our modern pronunciation of such a $y\delta d$ as a consonant sound equal to English y in names, for example, beginning יְהוֹ (now pronounced *ye-ho*), they can scarcely be said to have shown it by their uniform transliteration $I\omega$. Initial י and י, when not rendered by a simple $i\delta ta$, become $I\alpha$ and $I\epsilon$ respectively. Furthermore י equals $I\omega$. We cannot suppose that in the Septuagint such an $i\delta ta$ had the value of y , giving rise to the syllables ya , ye and yo , not only because these syllables would be contrary to anything we find elsewhere in Greek, but because such names as יְרוּשָׁלַם and יְשׁוּעַ became common in Greek as Ἱεροσαλῆμ and Ἰησοῦς and even went into Latin as Hierusalem and Iēsus (the latter being originally a tri-syllable in Latin); further than that, the frequent omission of the vowel after the initial $i\delta ta$ could not have taken place if it had been an essential part of the syllable: יְדִיחָרָה, for example, could not be represented by $I\delta\theta\omicron\upsilon\nu$, but by $I\epsilon\delta\theta\omicron\upsilon\nu$ only. When, moreover, we find initial $y\delta d$ sometimes rendered by $E\iota$, as it frequently is in other positions, we are bound to say that it was treated by the Greeks as a vowel and not as a consonant. But did the Greeks hear it as a vowel? That is a different question. In what way could the Greek represent our pronunciation of יָרֵד (*ya-red*) except by $I\alpha\rho\epsilon\delta$, which is their usage, and which, if rapidly pronounced, assimilates as closely to *ya-red* as any combination of letters can. Furthermore, if initial $y\delta d$ had a distinct

¹ Compare 26:1, Κορεται (B) = קְרָחַיִם; 26:16, Σεφειται (A) = שָׁפַיִם.

sound of *iōta*, why is it not more frequently represented by *Ei*? But this rendering of *yōd* initial is quite exceptional; I have noted only the following cases in 1 Chronicles: 16:5, יְיָ־אֱלֹהִים *Ieηλ* (A), *Eieηλ* (B); יְיָ־אֱלֹהִים *Iaθηλ* (A), *Eieηλ* (B); 15:20 יְיָ־אֱלֹהִים *Iθηλ* (A), *Eiθηλ* (B); 15:27, כְּנָנִיָּהּ (for יְיָ־כְנָנִיָּהּ) *Iexonias* (B), *Eiexonias* (N)¹; 19:5, יְיָ־אֱלֹהִים *Ieriχω* (A), *Eieriχω* (N). If any difference whatever existed between *α* and *ι*, one would, *a priori*, expect the latter to be chosen to represent the weaker sound; the few cases cited above seem to show that some preference existed, but this may be due to a natural inclination to conform to the Hebrew spelling, a name like יִצְחָק being less naturally rendered *Eισαακ* than *Ισαακ* even though *α* = *ι*. The fact that *Ia* is the only way in which the syllable *ya* could be given in Greek amounts to little, since it is also the only way in which the dissyllable *ι-α* could be rendered. I am, therefore, inclined to believe that the Hebrew pronounced an initial *yōd* as *i* (English *e*) and not as *y*. This supposition explains several things: first, that *Iw* represents both יְוֹ and יֹ; if these two were pronounced so much alike as to be rendered in the same way in Greek, it is easily understood how names beginning יְוֹ are often given in Hebrew with יֹ;² second, the synzesis of ב, כ, ל, and ו before ׀ forming בִּי, כִּי, לִי, וִי, since the contraction of *be-e*, *ke-e*, etc., into *be*, *ke*, etc., is, I think, much more natural than the contraction of *be-ye*, *ke-ye*, would be; third, the pronunciation of Hierusalem and *Iēsus*; fourth, the frequent representation of *yōd* with its vowel by a simple *iōta*, and sometimes by *Ei*. Further than this, the analogy of the Assyrian in its inflections of verbs as *iktal*, *iktala*, etc.,³ seems to show the same thing.

While, as already pointed out by Kittel,⁴ the Septuagint quite uniformly renders ׀ as *α*, I find that *α*, *ε*, and *η* were often quite interchangeable. For example, 1 Chron. 15:16, עֲלִימֹן = *αλαμωθ* (B), *αλεμωνθ* (N), *αλημωθ* (A); 11:16, Βαιθλεεμ (B), Βηθλεεμ (N), Βεθλεεμ (A); 11:17, Βηθλεεμ (B), Βαιθλεεμ (N); 11:18, Βαιθλεεμ (B), Βεθλεεμ (N), Βηθλεεμ (A); 19:7, Μαιδαβα = *Maiδαβα* (B), *Baiδαβα* (N), *Mηδαβα* (A); 23:8, Ζεθομ = *Zeθομ* (B), *Zaiθομ* (A).

¹ N = codex Sinaiticus.

² For the great number of such parallels compare my lists in *HEBRAICA*, Vol. XI. (1895), 209-34.

³ Compare the statement of Kimchi, that יִקְטֹל = *iktol*, while the first person is pointed יִקְטֹל to avoid confusion.

⁴ *The Books of Chronicles in Hebrew*, R. Kittel, Leipzig, 1895. See the discussion of יִקְטֹל at the beginning of the notes.

A frequent cause of error in the Greek renderings of proper names is the confusion of letters which were somewhat alike either in sound or in appearance. Of the former I have already mentioned the confusion of כ and נ, of γ and κ (to which should be added χ), the apparently reckless interchange of final μ and ν, and the general inconsistency in the use of vowels. But to the inconsistency of vowels there must be taken certain notable exceptions. I have elsewhere¹ pointed out that names of the form q^{et}al regularly assume two a's in the Greek transliterations, as נִבְּט Naβar, קָדָח Kaath, בָּדָן Baδan, מָדָן Maδan, etc., and it will be found, by referring to the examples with which this article closes, that the segholate form קָטַל is regularly rendered with an α in the first syllable and an ε in the second. Furthermore, in the representation of initial פ by a vowel (and perhaps פ, although the point is not established) it will be seen that the choice of the vowel appears to be greatly influenced by the vowel that occurs in the second syllable. Of course we must expect such interchanges as β and φ and π, sometimes τ and θ where they represent פ, τ and δ, and some confusion of the sibilants. Of a different nature, and, I think, not so frequent, are those errors which arise from mistaking the form of a letter; the chief of these seem to be the old confusion of פ and פ, and a few cases of mistaking צ and פ, as in 1 Chron. 4:20, צִקְלָב rendered Ωκλα as though צִקְלָב,² and in 1 Chron. 1:40, עֵנָה = Σωναν, and עֵלִי = Σωλαμ³ for עֵלִי and עֵלִי. Instances of the confusion of פ with פ occur also.

The transposition of two or more letters in a name is not an uncommon error in the Greek, and possibly sometimes in the Hebrew, as צִפּוֹ, Gen. 36:11 (1 Chron. עֵצֶ), where the LXX. has in both cases Σωφap, indicating that at least the wav has been misplaced. I have already mentioned the free use of final μ and ν in the LXX. and have given a number of examples in the lists at the end of this article, but have by no means exhausted the cases even in the first seven chapters of Chronicles. No phenomenon of the Septuagint appears to be more common than this, and, although I have divided the examples given into the three classes of *mimatio*, *nunatio*, and the *interchange* of μ and ν, I

¹ "A Study in Old Testament Names," *HEBRAICA*, *loc. cit.*

² But compare 1 Chron. 12:1, צִקְלָב = Σωκλα (B). Compare further 1 Chron. 11:32, עֵלִי = Γαραβαιθι (B), Σαραβεθι (A).

³ These three errors are due to B.

suspect they are all due to the same cause. It will be seen in the given examples (and an examination of the other cases in the seven chapters under consideration confirms the fact) that this μ or ν is added only where the Hebrew ending is weak,¹ i. e., where the final letter is either a vowel, ם or ך. In the effort to strengthen the ending, no apparent distinction was made between μ and ν , and the ready interchange of these two letters, when in this position, would tend to prove that the difference in sound was not easily distinguished. Of course there are many cases where the Hebrew has been more rigidly followed and the weak ending retained.

As to the interchange of מ and ב, the supposition that מ was pronounced like $\mu\beta$, and that then in some cases the μ was dropped, leaving β standing for the equivalent of מ, would seem to be confirmed by such examples as זִמְרָן 1 Chron. 1:32 = Ζεμβραν (B) = Gen. 25:2 Ζεβραν (A), and שִׁמְרֹן Gen. 46:13 = Ζαμβραμ (A), but this theory does not explain the equally frequent substitution of Greek μ for ב. The sounds of b and m are not so very far apart, even in English, nor made in such a dissimilar manner, that their confusion should not be possible among a people less keen to distinguish the dull sounds of these two mutes or less careful in enunciating them, and it is quite supposable that such confusion existed when the Greek ear heard the Hebrew sounds. A מ could therefore be represented by μ , by β , or by $\mu\beta$, while ב could not always be distinguished from μ .

As to the pronunciation of a half-vowel under the gutturals and ך, one might infer from certain examples that it was entirely silent, as appears to be the case in מַלְלֵלֶּאֱל = Μαλελελ (1 Chron. 1:2 and Gen. 5:12), אֶלִּיבִימָה = Ελιβιμας (1 Chron. 1:52 and Gen. 36:41), יֶאֱוֵי = Ιαειν (Ιαui A) 1 Chron. 5:12, and יִשְׁטִיֵּל = Ιαστηλ, but it is more probable that the vowel was faintly heard, since an examination of all the instances in 1 Chron. 1-7 shows that in the majority of cases the vowel is given in the Greek, while such an instance as 1 Chron. 2:3, כְּנַעֲנִיִּת, where B reads in the genitive Χανανειτιδος, and A, Χανααντιδος, seems to me to indicate no very distinct sound for the half-vowel.

It now only remains to notice that in certain cases the difficulty of turning a Semitic name into Greek has given rise to vowel com-

¹ קִדְדָן = Χοδδαν (1 Chron. 1:30) appears to be an exception.

binations and syllable divisions which a study of classical Greek would hardly prepare one to expect. The name שְׁמֵעִי, 1 Chron. 6:2, etc., is regularly rendered in codex B as Σεμει. Now we have already seen that the diphthong *ει* of B equals the Hebrew *יֵי* and is rendered by *iota* alone in codex A; when therefore, as is regularly the case, we read Σεμει in A, we must suppose three syllables, Σε-μει, and not, as our first inclination would be, Σε-μει, giving the *ει* the value of a diphthong. Further, the name חִיִּילָה, 1 Chron. 1:9, which is given in the Greek as Ευλα (Ευελατ B), ought to be divided E-υι-λα, and not, as the printed texts make it by putting the breathing over the *υ*, Εὐι-λα; for, besides the fact that Εὐιλα would necessarily sound very different from חִיִּילָה, I have shown in the examples of the treatment of *ח* that an initial syllable *ח* is always rendered Ω or Ου. In the same way we probably ought to divide Λε-υει *Levi* (Λε-υι A), Δα-υειδ *David*, and Ι-ω-υαν *Javan* (יָוָן read as יֵוָן). The examples on which the foregoing conclusions are based follow. In these lists, chapter and verse are those of the Hebrew text of 1 Chronicles, unless otherwise noted. The Greek readings are generally those of Codex B, unless otherwise noted. The examples given are not exhaustive; many exceptions occur, but a careful examination of all the names in 1 Chronicles, and some examination of other passages, verify the results here given.

VALUES OF *ח* IN THE GREEK.

1. Initial *ח* may be represented by Greek *X* (comparatively rare): 1:30, חֲדָד Χοδδαδ; 1:13, חַח Χετταιον; 1:39, חֲרִי Χορρι; 1:48, חָם Χαμ; 2:39, חֶלֶץ Χελλης; 2:44, חֲבֵרֹן Χεβρων; 3:22, חֲטֹטֹש Χαττους; 5:26, חֲבֹר Χαβωρ.

2. More often such names begin in Greek with a vowel, preference being given to the vowel *E*, unless the second syllable has *α*, in which case the first vowel also is *A*.

Initial *E*: 1:3, 33, חֲנוּךְ Ενωχ; 1:9, 23, חִיִּילָה E-υι-λα; 1:15, חֲרִי E-υαι-ον; 1:41, חֲמֶר Εμερων; 2:5, חֲצִרֹן Εσρωμ (A); 2:52, חֲצִי Εσει (A); 3:13, חֲזִקִּיהו Εζεκιαι; 4:28, חֲצִר שִׁינָא Εσερ' σουαλ (A).

Initial *A*: 1:16, חֲמַת Αμαθι; 1:20, חֲצִרְמוֹת Ασαρμωθ; 3:7, חֲלָא Αλαα (A); 3:19, חֲנַנִּיה Ανανα; 3:20, חֲסַדִּיה Ασαδια; 4:13, חֲתָθ Αθαθ; 4:20, חֲנָν Αναν (A); 2 Chron. 22:6, חֲזַאλ Αζαηλ.

Exceptions: 3:20, חֲשִׁבָה Ασουβε; 4:30, חֲרִמָה Ερμα; 6:15, חֲגִיָה Αγγα.

3. But initial ח followed by *wav* is either *On* (i. e., חוּ) or *Ω* (i. e., חוּ): 1:17, חוּל *Ουλ*; 5:14, חוּר *Ουρει*; 7:32, חוּתם *Ουθαμ* (L);¹ 2:19, 50, חוּר *Ωρ*; 4:4, חוּשָׁה *Ωσαν*; 8:5, חוּרם *Ωμ* (*Ωμ*, A). Compare 6:53, בֵּית חוּרִין *Βαιθωρων*; 7:34, חֶבְרָה *Ωβαβ*.

4. Final ח is silent, and is treated simply as a *mater lectionis*. 1:3, מִתּוֹשֵׁלַח *Μαθουσαλα*; 1:18, שָׁלַח *Σαλα*; 1:26, תָּרַח *Θαρα*; 1:44, 37, זָרַח *Ζαρα*, *Ζαρε*; 1:35, קָרַח *Κορε*; 4:17, יִשְׁבָּח *Ιεσαβα* (A). Similarly, 2:43, תָּפַח *Θαφφου* (A); 3:22, בָּרַיַח *Μαρει* (but A, *Βερια*); 4:18, זָמַח *Ζαμων*.

5. With furtive pathach, it takes the vowel E, unless considered as plain ח, as above: 1:4, נָח *Νωε*; 1:32, שָׁוַח *Σωε*; 4:12, פָּסַח *Βεσσηε* (*Φεσσηε* A).

6. ח in the middle of a name is treated in three ways, viz.: 1 = χ; 2 = vowel only; 3, with no assigned value whatever.

Greek χ: 1:37, נָחַח *Ναχες*; 1:26, נָחֹר *Ναχωρ*; 1:40, מִנְחַח *Μαναχαβ*; 2:29, אָחָבָר *Αχαβαρ*; 2:31, אָחָלִי *Αχαι*; 2:32, אָחִי שִׁמְרִי *Αχισαμμ* (A); 2:48, תָּרַחְנָה *Θαρχνα* (A); 3:13, אָחוּ *Αχας*; 4:11, מִיחִיר *Μαχειρ*.

Vowel only: 1:28, יִצְחָק *Ισαακ*; 1:48, רְחֹבִית *Ρωβωθ*; 2:10, נָחֹשׁוֹן *Ναασων*; 2:44, רָחַם *Ραεμ* (A); 2:54, לָחֵם *Βαιθλεεμ*; 3:15, יוֹחָנָן *Ιωαναν*; 4:7, צָחַר *Σααρ*; 4:12, נָחַשׁ *Ναας*; 6:60, רָחַב *Ρωβ*.

Silent:² 2:5, יַחְמוּל *Ιεμουλ*; 2:9, יַחְמִיאל *Ιραμειλ*; 2:52, הַמְּנַחֵם *Αμμανθ* (A); 2:54, מִנְחָתִי *Μαναθ* (A); 3:10, רְחֹבֶעַם *Ροβοαμ*; 3:11, אֶחָזִיהִי *Ολεια*; 4:2, יָחַת *Ιεθ*; 4:7, אֶחָשָׁתִּירִי *Ασθηρα* (A); 4:12, תָּחֶנֶךְ *Θανα* (A).

VALUES OF ע.

1. The values of ע follow very closely those of ח, except where ע has a consonantal value at the beginning of words, e. g., 2:42, עִיפָה *Γαιφα* (A); 4:13, עֶתְנִיאל *Γοθוניλ*; 4:14, עֶפְרָה *Γοφερα*; 6:45, עֶלְמֶת *Γαλεμεθ*; 2:18, עֶזְרָבָה *Γαζουβα*, *Αζουβα* (A).

2. Initial ע is generally represented simply by a vowel *e* or *a*; perhaps, as in the case of ח, influenced by the vowel of the second syllable, e. g., 2:26, עֶטְרָה *Αταρα*, *Ετερα* (A); 1:41, עֵנָה *Ανα*; 2:16, עֶשְׂתָּאֵל *Ασαηλ*; 2:8, עֶזְרָה *Αζαρια* (A); 2:35, עָתִי *Εθθε*; 2:17, עֶמְשָׂא *Αμεσσα* (A); 2:12, עֵיבֵד *Ωβηδ*.

3. Final ע: 1:39, תְּמִנֶּעַ *Θαμνα*; 1:30, מִשְׁמַע *Μασμα*; 1:33, אֶבְרֵי *Αβειδα*; 2:43, שְׁמֵעַ *Σεμαα* for שְׁמֵעָ *Σαμαα* as in 2:13.

¹ L = Lagarde's *Lucian* cited by Siegfried-Stade.

² In most names beginning with יח the ח is treated as silent, as may be seen by glancing over such names in Siegfried und Stade's *Wörterbuch*.

4. With furtive pathach, takes *e*: 2:24, תִּקְוֶ֑עַ *Θεκωε*; 3:7, יִפְעֶ֑י *Ιαφιε* (A) (compare 2:28, יִדַּע־ *Ιαδαε*, perhaps for יִדַּע־); 8:33, שִׁדַּע־ מִלְכִּי־ *Μελχισουε*; 10:8, גִּלְבַּע־ *Γελβουε*; 14:7, אֱלִישָׁמַע־ *Ελεισαυαε* (B) and בַּעֲלִיָּדַע־ *Βαλεγδαε* (B̄).

5. שׁ in the middle of a name may be consonantal, *e. g.*, 2:47, שָׁעָ֑ף *Σαγαφ* (A); but is usually with no other value than that of its vowel, this vowel being preferably *o* (see below) and influencing a contiguous vowel. 2:11, בֹּעַז־ *Boos*; 2:13, שָׁמַעָ֑ *Σαμαα*; 2:21, גָּלַד־ *Γαλααδ*; 8:7, נֹוֶמָ֑ *Nooma*; 8:8, בָּעֲרָ֑ *Baara* (A); 9:35 and 11:43, מֹוֶחָ֑ *Mowxa* (B̄).

6. The tendency of שׁ to take the vowel *o* is quite marked, *e. g.*, 4:13, עֲתֹנִיָּ֑ *Γοθονηλ*; 4:14, עֲפֹרָ֑ *Γοφερα*; 1:39, עֲנָ֑ *Ωναμ*; 2:11, בֹּעַז־ *Boos*; 8:7, נֹוֶמָ֑ *Nooma*; 9:35, מֹוֶחָ֑ *Mowxa* (B); 2:48 and 3:2, מֹוֶחָ֑ *Mowxa*; 4:19, מִנְחָ֑ *Νωχαθει* (B); 4:15, נֹוֶ֑ *Noom* (B); 29:12, יֹוֹדָ֑ *Ιωδαν*; 1:42, יֹוֹאֲכָ֑ *Ιωακαν* A (Ωγαν B); 4:5, נֹוֶ֑ *Noora* (A); 4:36, יֹוֹכָ֑ *Ιωκαβα* (B); 1:40, עֹוֶ֑ *Ιωλαμ* (A); 1:33, עֹ֑ *Οφερ*; 1:36, עֹוֶ֑ *Γοωθαμ*; 1:51, עֹוֶ֑ *Γωλα*.

FINAL.

ה final is usually represented by *a*, but I note these exceptions in which it becomes *ε*: 1:37, שֹׁמֶ֑ *Σομμε*; 1:37, מֹזֶ֑ *Μοζε*; 1:40, אֵ֑ *Αε* (A in Genesis).

ו = *ov*.

1:8, פֹּוֹשׁ־ *Χους*; 1:8, פֹּוֹשׁ־ *Φουδ*; 1:3, מִתְּוֹשָׁ֑ *Μαθουσαλα*; לוֹדִים־ *Λουδιεμ* (Gen. 10:13); 1:14, יִבְוֹשָׁ֑ *Ιεβουσαιον*; 1:17, אֲשֹׁר־ *Ασσουρ*; 1:17, לוֹד־ *Λουδ*; 1:23, אוֹפִיר־ *Ουφειρ* (*i. e.*, אוֹפִיר־); 1:26, שֶׁרוּג־ *Σερουχ*; 1:30, יֹוֹדֻמָּ֑ *Ιδουμα*; 1:31, יֹוֹר־ *Ιετουρ*; 1:32, קִטְוִירָ֑ *Χεττουρα*; 1:35, רִעִיָּ֑ *Ραγουηλ*; 1:35, יֵעִשׁ־ *Ιεους*; 2:1, רֹוּבִיָּ֑ *Ρουβην* (compare same verse, יְהוּדָ֑ *Ιουδα*); 4:24, נְמוּיָ֑ *Ναμουηλ*.

GREEK *ει* OF CODEX B = *ι* OF CODEX A = HEBREW ו̄.

	B.	A.		B.	A.
1:5 Hebr. om.	Ελεισα	Ελισα	1:52 פִּינָ֑	Φεινων	Φινων
1:6 יִפְתָּ֑	Εριφαθ	ΡΙφαε	2:10 עֲמִינָ֑דָב	Αμειναδαβ	Αμυναδαβ
		Εριφαθ (D)	5:3 כְּרִמִּי־	Χαρμει	Χαρμι
1:7 תִּרְשִׁישָׁ֑	Θαρσεις	Θαρσις	6:2 לְבִנִי־	Λοβενει	Λοβени
1:33 אֲבִידָ֑	Αβειδα	Αβιδα	6:2 שְׁמִיעִי־	Σεμει ¹	Σεμει ¹
1:35 אֲלִיפָ֑	Ελειφας	Ελιφαζ			

¹ 1 Chronicles, Exodus, Numbers.

IN GENESIS, A FREQUENTLY HAS *ei*.

		B.	A.
1:9	חִוּלָּה	E-vei-λατ	E-υι-λα; Gen. 10:29, E-vei-λα
1:11	לִנְדִיִּים	Om. and other plurals here	Λωδιειμ, following Gen. 10:13 (See note to p. 281)
1:23	אֹפִיר	Om.	Ουφειρ, following Gen. 10:29
1:38	רִישָׁן	Om.	Ρισων; Gen. 36:21, Ρεισων Ρισων (D E)
1:39	חֲרִי	Χορρει	Χορρι; Gen. 36:22, Χορρει Χορρι (E)
2:1	לֵוִי	Λευει	Λευ; Gen. 35:23, Λευεις
6:1	מֶרָרִי	Μαραρει	Μεραρι; Gen. 46:11, Μεραρει

PLURAL ENDING יִם = *ειμ* (יִים).

1 Chron. 1:11: לִנְדִיִּים Λωδιειμ; עֲנָבִיִּים Αναμειμ; לְחָבִים Λαβειμ (Gen. 10); נִפְתָּחִים Νεφθαλειμ (Gen. 10); פְּתֹרָיִם Πατροσωνειμ; כַּסְלָחִים Χασλωνειμ; פְּלִשְׁתִּים Φυλιστιειμ; כַּפְתֹּרִים Χαφορειμ.

1 Chron. 2:55: אֲרָגָתִים Αργαθειμ; שָׁמַבִּיתִים Σαμαθειμ; שִׁוְחָתִים Σωχαθειμ.

1 Chron. 26:1, קֹרֶהִים Κορειμ (B); 26:16, שִׁפִּים Σεφειμ (A).

But compare 1 Chron. 14:11, בַּעַל־פָּרָצִים Βααλ' φαρασειν (A), Φααλ φαθισειμ (B).

INITIAL *Ia, Ie, Iw*.

The regular form of names beginning יְדֹ is *Iw*; beginning יִ is *Iw*; beginning יְדֹ is *Iou*; beginning יִ is *Ie*- (with a few exceptions). For confirmation of the above, it is sufficient to consult any Hebrew lexicon which gives the usual Greek form, *e. g.*, Siegfried und Stade.

Ia = יָ (יָ in Segholates, see on Segholates below), *e. g.*, 1:2, יָרֵד *Iared*; 1:4, יָפֶת *Iafeth*; 2:28, יָדָע *Iadae*; 4:17, יָלוֹן *Ialwn* (A); 9:10, יָכִין *Iachain*; 2:2, בְּנִימִן *Beniaμιν*.

Ie = יֶ (יֶ in Segholates), *e. g.*, 1:20, יֶקָטָן *Iektan*; 1:31, יֶטוּר *Iettour*; 1:32, יֶזָן *Iezan*; 1:32, יֶשֶׁבֶק *Iesbok*; 1:35, יֶעֱשָׂו *Ieous*; 1:35, יֶעֱלֹם *Iegloom* (יֶעֱלֹם?); 1:51, יֶתֶח *Ietheth*; 3:6, יֶבְרָר *Iebaar* (A); 9:8, יֶבְנִיָּה *Iebnaa* (A); 11:4, יֶבֶר *Iebous*.

SEGHOLATE FORM QETEL.

The Segholate form *qetel* is generally rendered in Greek by an *a* in the first syllable and by *e* in the second, *e. g.*, 1:2, יָרֵד *Iared*; 1:3, לָמַךְ *Laμech*; 1:5, יָפֶת *Iafeth*; 1:17, גָּתֵר *Γather*; 1:19, פָּלַג *Φαλεκ*; 1:20, שָׁלַח *Σαλεφ*; 2:4, פָּרָץ *Φares*; 2:33, פָּלַח *Φαλεθ* (A);

2:48, שָׁבֵר *Šaβer* (*Σεβερ* A); 3:7, נָפֶג *Naḥeg* (A); 6:52, גָּזֵר *Γαζερ*; 7:31, חָבֵר *Χαβερ* (A).

But this form sometimes takes two *o*-vowels in Greek, *e. g.*, 1:17, מֶשֶׁךְ *Μοσoχ*; 2:17, יִתְרִי *Ιοθoρ* (*Ιεθερ* A); 7:6, בֹּחֵר *Βοχoρ* (A). Compare Gen. 46:17, חֹבֵר *Χοβωρ* A (*Χοβολ* D).

With middle guttural the rule is two *a*'s, *e. g.*, 2:27, מַעֲצֵי *Μαας*; 4:15, נָעַם *Νααμ* A (*Νοομ* B); Neh. 7:49, גָּאֵר *Γααρ* (A); Judg. 9:26, גָּאֵד *Γααδ* (A); Josh. 18:17, בָּאֵם *Βααμ* (A); Gen. 46:10, צָאֵר *Σααρ*.

GREEK α = אֵ.

1 Chron. 1:2, קַיִן *Καιαν*; 1:17, אֵילָם *Αιλαμ*; 1:30, תַּיִמָּא *Θαιμαν* (*Θημαν* D); 1:40, עֵיבֵל *Γαιβηλ* (*Γαοβηλ* A); 1:45, תַּיִמָּנִי *Θαιμανων* (*Θεμανων* A); 1:53, תַּיִמָּן *Θαιμαν*; 2:6, אֵיתָן *Αιθαμ*; 2:6, הַיִּמֶן *Αιμσαν* (*Αιμαν* A); 2:46, עֵיפָה *Γαιφαηλ* (*Γαιφα η πολλακη* A); 2:47, עֵיפָה *Γαιφα*; 2:51, בַּיִתְלָחִם *Βαιθλαμμων* A (*Βαιθα Λαμμων* B); 2:54, בַּיִתְלָחֵם *Βαιθλαεμ* (*Βαιθλεεμ* A); 4:3, 32, עֵיטָם *Αιταν*.

EXAMPLES OF TRANSPOSITION.

1:6, תּוֹגֵרְמָה *Θοργαμα*; 1:9, סִבְהָכָה *Σεβεκαθα*; 1:29, וְאֶדְבָּאֵל *Ναβδαηλ*; 1:42, זֶעֶן *Ζουκαμ*, *i. e.*, זֶעֶן; 1:51, עֶלְוָה *Γωλα*, *i. e.*, עֶלְוָה; 2:49, עֶכְסָה *Ασχα* (*Αχσα* A); 3:18, נִדְבִיָּה *Ναβαδιας* (for examples of Greek nominative in *ς* see v. 17); Josh. 19:5, בֵּית־הַמִּרְכָּבָת *Βαιθμαχερεβ*; 1 Chron. 5:3, הַצִּרְוֹן *Αρσων* B; 6:7, אֲרִסִּי *Αρσει* B; Josh. 21:30, עֲבֶדוֹן *Δαββων* B, *Αβδων* A; 1 Chron. 6:64, קְדָמוֹת *Καμηδωθ* A; Gen. 46:21, חֹבֵר *Χοβωρ* A.

NUNATION AND MIMATION IN THE GREEK.

Nunation: 1:9, שָׁבָן *Σαβαν* (B E; A in 1:22 and in Gen. 25:3); 1:30, חֹדָד *Χοδδαν* (A in Genesis), *Χονδαν* (B in Chronicles); 1:30, תַּיִמָּא *Θαιμαν*; 2:11, שָׁלֹמֹן *Σαλμων*, *Σαλμαν* (A); 3:5, שָׁמַעַן *Σαμαν*; 3:5, שָׁלֹמֹן *Σαλωμων*; Gen. 25:15, קֶדְמָה *Κεδμαν* (D); 25:14, מִשְׁמַע *Μασμαν* (D E); Gen. 36:23, שָׁפָן *Σωφαν* (D).

Mimation: 1:5, מַדַּי *Μαδαιμ*; 1:21, דְּקָלָה *Δεκλαμ* (A); 1:40, עֲנָה *Ωναμ* (A), *Ωναν* (Gen. 36:24); 1:46, עֵיית *Γεθθαιμ*; Josh. 19:2, מִוְלָאדָה (A), *Μωλαδαμ* (B^a), Hebrew om.

INTERCHANGE OF FINAL μ AND ν IN 1 CHRON. 1.

1:8, מִצְרַיִם *Μεσραιν* (A, Gen. 10:6, 13); 1:11, לֹדִיִּים *Λοιδειν* (E, Gen. 10:13); 1:11, עֲנַמִּים *Ενεμετιν* (E, Gen. 10:13); 1:11, לְהָבִים *Λαβειν* (A); 1:21, הַדִּירִים *Κεδουραν* (A); 1:29, מַבְשָׁם *Μαβσαν* (A), *Μασσαν* (D, Gen. 25:13); 1:32, מַדַּי *Μαδαμ*; 1:33, מַדַּי *Μαδιαμ*;

1:39, הוֹמָם *Αιμαν*; 1:40, עֲלִין *Ιωλαμ* (A), *Σωλαμ* (B); 1:40, אֹנָם *Ωναν*; 1:42, בַּלְהֶן *Βαλααμ*; 1:42, אָרָן *Αραμ* (A, Gen. 36:28).

CONFUSION OF מ AND ב.

1:10, נִמְרוֹד *Νεβρωδ*; 1:22, עֵיבֶל *Γεμιν*; 1:32, זִמְרֵן *Ζεμβραν*, *Ζεβραν* (A, Gen. 25:2); 2:6, זִמְרֵי *Ζαμβρει*; 2:13, אֲבִינָדָב *Αμειναδαβ*; 6:3, עֲמֹרָם *Αμβραμ*; 19:7, מִידָבָא *Βαιδαβα* (A); Josh. 19:2, שִׁבַּע *Σαμαα*; Josh. 21:13, לִבְנָה *Λεμνα*; Josh. 21:30, מִשְׁאֵל *Βασελλαν*.

THE HALF-VOWEL UNDER A GUTTURAL AND ה.

Silent: 1:2, מַלְלֵאל *Μαλελελ*; 1:52, אֶלִיבָמָה *Ελιβαμας*; 2:3, פְּנַעְיִית *Χανανειτιδος* (B genitive), *Χαναανιτιδος* (A); compare 2:48 and 3:2, מֵעֵכָה *Μωχα*; 4:19, מַעֲכָתִי *Μαχαθα* (*Νωχαθει* B); 4:36, יַעֲקֹבָה *Ιακαβα* (*Ιωκαβα* B); 5:12, יַעֲנִי *Ιαναι* (*Ιανειν* B); 7:13, יִחְזִיאֵל *Ιασιηλ* (*Ιεισιηλ* B).

Pronounced: 1:42, יַעֲקֹן *Ιωακαν* (*Ιωνκαμ*); 4:5, נֹעֲרָה *Noora* (A); 5:28, אֶהֱרֹן *Ααρων*; 6:65, מַהֲנַיִם *Μααναιμ* (A), (*Μαναιμ* in Joshua); compare Josh. 21:35, נַחֲלָל *Νααλωλ* (A).

COMPARISON OF PROPER NAMES.

THE FORMS OF THE PROPER NAMES IN THE FIRST SEVEN CHAPTERS OF CHRONICLES COMPARED WITH THOSE IN THE EARLY HISTORICAL BOOKS OF THE OLD TESTAMENT.

1 CHRON. ¹	GEN.	1 CHRON. (B).	LXX. GEN. (A).
1:6 דִּישָׁת	10:3 רִישָׁת	<i>Ερειφθ</i> (<i>Ριφαι</i> A)	<i>Ριφθ</i> (<i>Εριφθ</i> D)
1:7 תִּרְשִׁישָׁה	10:4 תִּרְשִׁישַׁם	<i>Θαρσις</i>	<i>Θαρσις</i>
רוֹדְנִים	רֹדְנִים	<i>Ροδιοι</i>	<i>Ροδιοι</i>
1:9 סִבְתָּא	10:7 סִבְתָּה	<i>Σαβατα</i>	<i>Σαβαθα</i>
1:11 לִדְרִים	10:13 לִדְרִים	<i>Λωδιειμ</i> (A)	<i>Λουδιειμ</i>
1:17 מִשְׁחָה	10:23 מִשְׁחָה	<i>Μοσοχ</i> (A) ²	<i>Μοσοχ</i>
1:22 עֵיבֶל	10:28 עֵיבֶל	<i>Γεμιν</i> (A)	<i>Om.</i>
1:35 יַעֲרִישׁ	36:5 יַעֲרִישׁ (<i>Qeri יַעֲרִישׁ</i>)	<i>Ιεουλ</i>	<i>Ιεους</i>
1:36 צִפֹּרִי	36:11 צִפֹּרִי	<i>Σωφαρ</i>	<i>Σωφαρ</i>

¹ The Greek texts agree in inserting *Ελιστα* after *רִישָׁת* in 1 Chron. 1:5 = Gen. 10:2.

² The Greek understands the name as similar to that in verse 5, i. e., מִשְׁחָה = *Μοσοχ*. B omits vs. 11-23 of 1 Chron. 1.

1 CHRON.	GEN.	1 CHRON. (B).	LXX. GEN. (A).
1:39 הוֹמָם	36:22 הוֹמָם	Αιμαν	Αιμαν
1:40 עֶלְיָן	36:23 עֶלְיָן	Σωλαμ	Γωλων
שָׁפִי	שָׁפִי	Σωβ (Σωφαρ A)	Σωφ { (Σωφαν D) (Σωρ E)
1:41 דִּישׁוֹן	36:26 דִּישׁוֹן	Δαισων	Δησων
חֲמֶדָן	חֲמֶדָן	Εμερων (Αμαδα A)	Αμαδα (Αδαμα E)
1:42 יַעֲקֹן	36:27 יַעֲקֹן	Ωναν { (Ιωακαν και Ουκαμ A)	Ιωνκαμ και Ουκαν ¹ (Ιεωνκαμ D)
דִּישׁוֹן	36:28 דִּישׁוֹן	Δαισων	Ρεισων (Ρησων E)
1:46 עִירָת (Qeri עִירָת)	36:35 עִירָת	Γεθθαιμ (Γεθθαμ A)	Γεθθαιμ
1:50 הָדָר	הָדָר	Αδαδ (Αδδα, v. 51)	Αραθ
פָּעִי	36:39 פָּעִי	Φογωρ	Φογωρ
1:51 עֶלְיָה	36:40 עֶלְיָה	Γωλα	Γωλα
JOSHUA.		JOSHUA.	
2:6 זִמְרִי	7:1 זִבְדִּי	Ζαμβρει (Ζαμβρι A)	{ Ζαβρι A Ζαμβρει B Ζαμβρι F
1 KINGS.		1 KINGS.	
2:6 דָּרַע	5:11 דָּרַע	Δαρα	{ Δαραα A Δαραλα B
JOSHUA.		JOSHUA.	
2:7 עֲבָר	7:1 עֲבָר	Αχαρ	{ Αχαν A Αχαρ B
RUTH.		RUTH.	
2:11 שַׁלְמָא	{ 4:20 שַׁלְמָה 4:21 שַׁלְמוֹן }	Σαλμων (Σαλμαν A)	{ Σαλμαν B Σαλμων A
1 SAM.		1 SAM.	
2:12 יִשָּׁי	{ 16:5sq. יִשָּׁי }	Ιεσσαι	Ιεσσαι (B)
2:13 אִישִׁי	{ 16:5sq. יִשָּׁי }	Ιεσσαι	
שָׁמַיָא	16:9 שָׁמַיָא	Σαμαα (Σαμαια A)	{ Σαμα B Σαμμα A

¹ Apparently two renderings of the same name. On A's use of Genesis in correcting Chronicles see p. 231.

1:39, הוֹמָם *Aiman*; 1:40, עֲלִיךְ *Iωλαμ* (A), *Σωλαμ* (B); 1:40, אֲוָנָם *Ωναν*; 1:42, בַּלְרֶן *Balaam*; 1:42, אֲרָן *Αραμ* (A, Gen. 36:28).

CONFUSION OF מ AND ב.

1:10, נִמְרוֹד *Νεβρωδ*; 1:22, עֵיבֶל *Γεμιν*; 1:32, זִמְרֵן *Ζεμβραν*, *Zebran* (A, Gen. 25:2); 2:6, זִמְרֵי *Ζαμβρει*; 2:13, אֲבִינָדָב *Αμειναδαβ*; 6:3, עֲמֶרָם *Αμβραμ*; 19:7, מִידְבָּא *Baidaba* (A); Josh. 19:2, שִׁבְעָ *Σαμαα*; Josh. 21:13, לִבְנָה *Λεμνα*; Josh. 21:30, מִשְׁאֵל *Βασελλαν*.

THE HALF-VOWEL UNDER A GUTTURAL AND ה.

Silent: 1:2, מַהֲלֵלָל *Μαλεληλ*; 1:52, אֶחָד־לִיבְמָה *Ελιβαμας*; 2:3, פִּנְעֵיית *Χανανειτιδος* (B genitive), *Χαναναιτιδος* (A); compare 2:48 and 3:2, מַעֲכָה *Μωχα*; 4:19, מַעֲכָתִי *Μαχαθα* (*Νωχαθει* B); 4:36, יַעֲקֹבָה *Ιακαβα* (*Ιωκαβα* B); 5:12, יַעֲנִי *Ιαναι* (*Ιανειν* B); 7:13, יִחְצִי־אֵל *Ιασιηλ* (*Ιεισιηλ* B).

Pronounced: 1:42, יַעֲקֹן *Ιωακαν* (*Ιωνκαμ*); 4:5, נֹעֲרָה *Noora* (A); 5:28, אֲהֶרֶן *Ααρων*; 6:65, מַחֲנִים *Μααναιμ* (A), (*Μαναιμ* in Joshua); compare Josh. 21:35, נַחֲלָל *Νααλωλ* (A).

COMPARISON OF PROPER NAMES.

THE FORMS OF THE PROPER NAMES IN THE FIRST SEVEN CHAPTERS OF CHRONICLES COMPARED WITH THOSE IN THE EARLY HISTORICAL BOOKS OF THE OLD TESTAMENT.

1 CHRON. ¹	GEN.	1 CHRON. (B).	LXX. GEN. (A).
1:6 דִּיפַת	10:3 רִיפַת	<i>Ερειφαθ</i> (<i>Ριφαε</i> A)	<i>Ριφαθ</i> (<i>Εριφαθ</i> D)
1:7 תִּרְשִׁישָׁה	10:4 תִּרְשִׁישַׁי	<i>Θαρσεις</i>	<i>Θαρσις</i>
רוֹדְנִים	רֹדְנִים	<i>Ροδιοι</i>	<i>Ροδιοι</i>
1:9 סַבְתָּא	10:7 סַבְתָּה	<i>Σαβατα</i>	<i>Σαβαθα</i>
1:11 לוֹדִיִּים	10:13 לוֹדִים	<i>Λωδιαιμ</i> (A)	<i>Λουδιαιμ</i>
1:17 מִשֶּׁה	10:23 מֹשֶׁ	<i>Μοσοχ</i> (A) ²	<i>Μοσοχ</i>
1:22 עֵיבֶל	10:28 עֹבֶל	<i>Γεμιν</i> (A)	<i>Om.</i>
1:35 יַעֲוֹשׁ	36:5 יַעֲוֹשׁ (<i>Qeri יַעֲוֹשׁ</i>)	<i>Ιεουλ</i>	<i>Ιεους</i>
1:36 צַפִּי	36:11 צַפֹּי	<i>Σωφαρ</i>	<i>Σωφαρ</i>

¹ The Greek texts agree in inserting *Ελιστα* after *רִיךְ* in 1 Chron. 1:5 = Gen. 10:2.

² The Greek understands the name as similar to that in verse 5, i. e., מִשֶּׁה = *Μοσοχ*. B omits vs. 11-23 of 1 Chron. 1.

1 CHRON.	GEN.	1 CHRON. (B).	LXX. GEN. (A).
1:39 הוֹמָם	36:22 הוֹמָם	Αιμαν	Αιμαν
1:40 עֶלְיָן	36:23 עֶלְיָן	Σωλαμ	Γωλων
שָׁפִי	שָׁפִי	Σωβ (Σωφαρ A)	Σωφ { (Σωφαρ D) (Σωρ E)
1:41 דִּישׁוֹן	36:26 דִּישׁוֹן	Δαισων	Δησων
חֲמֶרֶן	חֲמֶרֶן	Εμερων (Αμαδα A)	Αμαδα (Αδαμα E)
1:42 יַעֲקֹן	36:27 יַעֲקֹן	Ωναν { (Ιωακαν και Ουκαμ A)	Ιωνκαμ και Ουκαν ¹ (Ιεωνκαμ D)
דִּישׁוֹן	36:28 דִּישׁוֹן	Δαισων	Ρεισων (Ρησων E)
1:46 עִירֹת (Qeri עִירֹת)	36:35 עִירֹת	Γεθθαιμ (Γεθθαμ A)	Γεθθαιμ
1:50 הָדָד	הָדָד	Αδαδ (Αδδα, v. 51)	Αραθ
פָּעִי	36:39 פָּעִי	Φογωρ	Φογωρ
1:51 עֶלְיָה	36:40 עֶלְיָה	Γωλα	Γωλα
JOSHUA.		JOSHUA.	
2:6 זִמְרִי	7:1 זִבְדִּי	Ζαμβρει (Ζαμβρι A)	{ Ζαβρι A Ζαμβρει B Ζαμβρι F
1 KINGS.		1 KINGS.	
2:6 דָּרַע	5:11 דָּרַע	Δαρα	{ Δαραα A Δαραλα B
JOSHUA.		JOSHUA.	
2:7 עָכָר	7:1 עָכָר	Αχαρ	{ Αχαν A Αχαρ B
RUTH.		RUTH.	
2:11 שַׁלְמֵא	{ 4:20 שַׁלְמֵה 4:21 שַׁלְמוֹן }	Σαλμων (Σαλμαν A)	{ Σαλμαν B Σαλμων A
1 SAM.		1 SAM.	
2:12 יִשָּׁי	{ 16:5 sq. יִשָּׁי }	Ιεσσαι	Ιεσσαι (B)
2:13 אִישִׁי		Ιεσσαι	
שָׁמַעַ	16:9 שָׁמַעַ	Σαμαα (Σαμαια A)	{ Σαμα B Σαμμα A

¹ Apparently two renderings of the same name. On A's use of Genesis in correcting Chronicles see p. 281.

		LXX.	
1 CHRON.	2 SAM.	1 CHRON. (B).	2 SAM. (B).
2:16 אֲבִשִׁי	2:18 אֲבִשִׁי	Αβεισα	Αβεσσα (Αβισα A)
אֲבִיגַיִל	17:25 אֲבִיגַל	Αβειγαια (Αβιγαια A)	Αβειγαια
2:17 יִתְרֹ	יִתְרֹ	Ιοθορ (Ιεθερ A)	Ιοθερ
3:1 דְּנִיָּאל	3:3 כְּלָאֵב	Δαμνιηλ (Δαλονια A)	Δαλονια
אֲבִיגַיִל	אֲבִיגַל (Qeri אֲבִיגַיִל)	Αβιγαια	Αβιγαια
3:5 שְׁמֵטָא	5:14 שְׁמֵטָא ¹	Σαμαν (Σαμαα A)	Σαμμους
3:6 אֱלִישָׁמַע	5:15 אֱלִישָׁמַע	Ελεισα (Ελισταμα A)	Ελεισους
1 KINGS.		1 KINGS (B).	
3:10 אֲבִיהַ	14:31 sq. אֲבִים	Αβια	Αβιου
3:11 יֹרָם	22:51 etc. יֹרָם	Ιωραμ	Ιωραμ
2 CHRON.		2 CHRON. (B).	
אֲחֻזִּיהוּ	21:17 יְהוֹאָחָז	Οζεια	Οχοζιας
2 KINGS.		2 KINGS (B).	
יֹאשָׁ	14:13 יְהוֹאָשׁ	Ιωας	Ιωας
3:12 אֲמִצִּיהוּ	12:22 etc. אֲמִצִּיהַ	Αμασιας	Αμεσσιας
עֲזַרְיָה	15:30 עֲזַרְיָה (v. 32 עֲזַרְיָה)	Αζαρια	Αζαριον
3:13 חֲזַקְיָהוּ	{ 20:10 יְחֻזְקִיָּהוּ 18:1 sq. חֲזַקְיָה (Hos. 1:1 יְחֻזְקִיָּה)	Εζεκιας	Εζεκιας
יֹאשִׁיהוּ			
3:14 יֹאשִׁיהוּ	27:1 יֹאשִׁיהוּ (Kt.)	Ιωσεια	Ιωσεια
2 KINGS.			
3:15 יְהוֹרָם	23:34 אֱלִירָם ²	Ιωακειμ	Ελιακειμ
צִדְקִיהוּ	24:17 מַתְנִיָּה ³	Σεδεκια	Μαθθαν

¹ 1 Chron. 14:5 sq. gives the following variants in the list of David's sons:

שְׁמֵטָא = שְׁמֵטָא of 1 Chron. 3. אֱלִישָׁמַע = אֱלִישָׁמַע of 1 Chron. 3.
 אֱלִישָׁמַע = אֱלִישָׁמַע " " אֱלִישָׁמַע = אֱלִישָׁמַע " "

² Changed by Pharaoh Neco.

³ Changed by king of Babylon.

1 CHRON.		JER.	1 CHRON. (B).	LXX.	2 KINGS (B.)			
3:15	שְׁלֹמֹם	22:11	שְׁלֹמֹם ¹	Σαλουμ (Σαλλουμ A)	Σελλημ			
3:16	יִכְנִיָּה	27:20	יִכְנִיָּה	Ιεχονias ²				
		22:24	כְּנִיָּהוּ					
		28:4	יִכְנִיָּה					
		24:1	יִכְנִיָּהוּ (Kethib)					
		52:31	יְהוֹיָכִין		Ιωακειμ bis			
		2 KINGS.						
		24:6	יְהוֹיָכִין		Ιωακειμ			
		EZEKIEL.						
		1:2	יֹאֲכִין		Ιωακειμ			
1 CHRON.		GEN. (EX. 6:15).	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).		
4:24	נְמוּאֵל	46:10	יְמוּאֵל	26:12	נְמוּאֵל	Ναμουηλ	Ιεμουηλ	Ναμουηλ
	יָרִיב		יָרִיב		יָרִיב	Ιαρειν (Ιαρειβ A)	Ιαχειμ	Ιαχειν
	זָרַח		צָרַח		זָרַח	Ζαρης (Ζαραε A)	Σααρ (Σααλ D)	Ζαρα
1 CHRON.		JOSHUA.	1 CHRON. (B).	JOSHUA (B).				
4:29	בְּלֶזָה	19:3	בְּלֶזָה	Αβελλα (Βαλαα A)	Βωλα	{ Βαθουλ A ³ Βελβωλα A		
	תוֹלַד	19:4	אֶלְתוֹלַד	Θουλαεμ (Θωλαδ A)	Ελθουλα (Ελθουδαδ A)			
4:30	בְּתוֹאֵל		בְּתוֹל	Βαθουν (Βαθουλ A)	Βουλα			
4:31	חֲצִיר סוּסִים	19:5	חֲצִיר סוּסָה	Ημισυσεσοραμ (Ημισυνεωσιμ A)	Σαρσουσειν (Λεερσουσιμ A)			
	בֵּית בְּרָאִי	19:6	בֵּית לְבָאוֹת	Βραουμσεωρειμ ⁴ (Βαρουμ'σεωρειμ A)	Βαθαρωθ (Βαιθαβαθ A)			
4:32	תֹּכֶן	19:7	עֵתֶר	Θοκκα (Θοχχαν A)	Θαλχα και Ιεθερ (Βεθερ A)			
	שְׁעָרִים		שְׁרֵיָהוּ			και οι αγωροι αυτων		
5:27	גְּרִשׁוֹן ⁵	6:1, 2	גְּרִשׁוֹם					

¹ Used by Jeremiah as an epithet for יְהוֹאָחָז and adopted by the chronicler.

² Thus the LXX. throughout, except in the three places indicated where Ιωακειμ occurs.

³ Βαθουλ is inserted by A here from the next verse (= בְּתוֹל), where it is omitted.

⁴ A combination with the following name שְׁעָרִים.

⁵ Also in Gen. 46:11; Ex. 6:16, 17; Num. 3:17; B Γεδων, A Γηρσων throughout. Josh. 21:27 גְּרִשׁוֹן = 1 Chron. 6:56 גְּרִשׁוֹם.

1 CHRON.		1 CHRON.		1 CHRON. 5 (B).		LXX.		EXODUS (B).	
5:29	מִרְיָם	6:20	Om.	Μαριαμ				Μαριαμ	
				1 CHRON. 6 (B).		1 CHRON. 6 (B).			
6:8, 22	אַבְיָסָה	6:24	אַבְיָסָה	8	Αβιαθαρ (37)	Αβιασαρ	Αβιασαρ		
				(Αβιασαφ A)		(Αβιασαφ B ^b)	(Αβιασαφ F)		
				1 CHRON.					
6:9	אֲדִירָאֵל	6:21	(עֲפַנְיָה)	Οριηλ	Σαφανια				
				(Ουριηλ A)	(Σαφανιου genitive A)				
				Οζεια	Αζαρια				
				Σαουλ	Ιωηλ				
6:10	אַחִימֹות	6:20	מַחֲת	Αλειμωθ	Μεθ (Μααθ A)				
				(Οχιμωθ A)					
1 CHRON.		1 CHRON.		1 SAM.		1 CHRON. 6 (B).		1 CHRON. 6 (B).	
6:11	צִוְפִי	6:20	צִוְהָ	1:1	צִוְהָ	Σουφει	Σουφ	ἐν Νασειβ ¹	
		(Kethib ציה)				(Σουφι A)	(Σουτ A)		
		6:19	הַזֹּחַ	הַזֹּחַ	Καιναθ ²	Θειε	Θοκε		
						(Κναθ A)	(Θουε A)	(Θου A)	
6:12	אַלְיָאָב	אַלְיָאֵל	אַלְיָדוּנָא	Ελιαβ	Ελειηλ	Ηλειου			
						(Ελιηλ A)		(Ελιου A)	
				1 SAM.		1 CHR. (B).		1 CHR. 6:18 (B).	
6:13	וְשִׁנִּי ³	6:18	יִזְאֵל	8:2	יִזְאֵל	Σανει	Ιωηλ	Ιωηλ	
						(Σανι A)			
1 CHRON.		JOSHUA.		1 CHRON. (B).		JOSHUA (B).			
6:43	חִילָן	21:15	חִלָן	Σελνα ⁴ (Νηλων A)		Αιλωμ (Ωλων A)			
6:44	עֲשָן	21:16	עֵין יִצְחָק	Ασαν καὶ τὴν Ατταν		Ασα καὶ Τατν			
				(om. Ατταν A)		(Αιν om. Τατν A)			
6:45	גָּבַע	21:17	{ גָּבַעַן גָּבַע }	Γαβαι (Γαβει A)		{ Γαβαιων Γαθειθ (Γαβει B)			

¹ Derived from ציה בן ציה.

² Probably καὶ Ναθ of which A has a corruption; hardly by mere transposition, since consonantal Π = χ, p. 287.

³ Error for וְשִׁנִּי; compare 1 Sam. 8:2.

⁴ Verses 42 and 14 of the Greek have these names in place of the Hebrew יִצְחָק, whereas Ιεθαρ (Ιεθαρ A) occurs in 1 Chron. 6:43, against the Hebrew חִילָן (חילן). A, in Joshua, has followed the Hebrew order.

		LXX.	
1 CHRON.	JOSHUA.	1 CHRON. (B).	JOSHUA (B).
6:45 עֲלֵמָת	21:18 עֲלֵמֹן	Γαλεμεθ (Γαλημεθ A)	Γαμала (Αλμων A)
6:53 יִקְמָעִם	21:22 קִבְצִים	Ικααμ (Ιεκμααν A)	Om. B (Καβσαειμ A)
6:55 עֵנָר	21:25 תַּעֲנָךְ	Αμαρ (Ετηρ A)	Ταναχ (Θααναχ A)
בִּלְעָם	פַּחֲדֵרְמוֹן	Om. B (Ιβλααμ A)	Ιεβαθα (Βαιθσα A)
6:56 בִּזְלֹן	21:27 גִּלְזֹן (Qeri בִּזְלֹן)	Γωλαν (Γαυλων A)	Γαυλων (Γωλαν A)
עֲשֵׂתָרוֹת	בַּעֲשֵׂתָרָה	Ασηρωθ (Ραμωθ A)	Βοσοραν (Βεεθαρα A)
6:57 קֶדֶשׁ	21:28 קִשְׁיֹן	Κεδες (Κεδεε A)	Κεισων (Κισιων A)
6:58 רָאמֹת	21:29 יִרְמוֹת	Om. B ¹ (Αμωτ A)	Ρεμμαθ (Ιερμωθ A)
עֲנָם	עֵין פְּנִים	Om. B (Αναμ A)	Πηγῆν γραμμάτων
6:59 מִשָּׁל	21:30 מִשָּׁאֵל	Μασσα (Μασαλ A)	Βασελλαν (Μασααλ A)
6:60 חֹזֶקֶק	21:31 חֶלְקֶת	Ικακ (Ιακακ A)	Χελκατ (Θελκαθ A)
6:61 חֲמוֹן	21:32 חֲמַת דָּאָר	Χαμωθ (Χαμων A)	Νεμμαθ (Εμαθδωρ A)
קִרְיָתִים	קִרְיָתָן	Καριαθαιμ	Θεμμων (Νοεμμων A) (Τεμμων B ^{a1})
6:62 רְמוֹנוֹ	21:34 יִקְנָעִם	Ρεμμων	Μααν (Εκναμ A)
תְּבוֹר	קִרְיָתָה	Θαχχεια (Θαβωρ A)	Καδης (Καροα A)
6:65 רָאמֹת	21:36 רְמַת	Ραμμων (Ραμωθ A)	Ραμωθ
מַחֲנִים	מַחֲנִים	Μααναιθ (Μασααιμ A)	Καμειν (Ματαιμ A)
6:66 יַעֲזִיר	יַעֲזָר	Γαζερ (Γαζηρ A)	Ιαζηρ

1 CHRON.	GEN.	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).
7:1 פִּזְיָה	46:13 פִּזְיָה	26:23 פִּזְיָה	Φουτ (Φουα A)	Φουα	Φουα
יִשִּׁיב (Qeri יִשִּׁיב)	יֹב	יִשִּׁיב	Ιασσουρ (Ιασουβ A)	Ιασουφ (Ιασουβ D)	Ιασουβ (Ρασουβ F)

¹ Δαβωρ, which B reads in the corresponding place, is evidently a second reading of the preceding יִבְרָת, the first reading being Δεβραι.

			LXX.		
1 CHRON.	GEN.	NUM.	1 CHRON.(B).	GEN.(A).	NUM. (B).
7:6 יְדִיעָאֵל ¹	46:21 אֲשֶׁבֶל	26:38 אֲשֶׁבֶל	Αδειηλ (Ιαδιηλ A)	Ασβηλ	Ασυβηρ
7:13 יֶחֱצִיאֵל	46:24 יֶחֱצִיאֵל	26:48 יֶחֱצִיאֵל	Ιεισιηλ (Ιασιηλ A)	Ασιηλ (Ασειηλ D)	Σαηλ (Ασειηλ AF) (Ασηλ Bab)
	שָׁלֹם	שָׁלֹם	שָׁלֹם	Σαλωμων (Σελλουμ A)	Συλλημ (Σελλημ AF)
7:30 יִשְׁוֹר	46:17 יִשְׁוֹר	26:44 Omits.	Ιισουα	Ιεσσαι	Omits.
	שִׁרַח	שִׁרַח	Omits.	Σορε	Σααρ
					Omits.
1 CHRON.	NUM.		1 CHRON. (B).	NUM. (B).	
7:20 בָּרֶךְ	26:35	בָּכֶר ?	Om. B (Βαραδ A)	Om.	
	רַחֲמֹת	רַחֲמֹת ?	Om. B (Θααθ A)	Ταναχ	

¹In the fuller list of the descendants of Benjamin in 1 Chron. 8:1sq. the following variants occur:

1 CHRON.	GEN.	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).
8:1 (בָּכֶר)	46:21 בָּכֶר	26:38 Omits.	πρωτότοκον αὐτοῦ	Χοβωρ (Χοβωλ D)	Omits.
	אֶחָד (v. 4 אֶחָד)	אֶחָד	Ιαφαλ (Ααρα A) (v. 4 Αχια, om. A)	Αγχεις (Αγχειν D)	Ιαχειραν (Αχιραν A) (Αχιαν F)
8:3 אָרֶךְ	אָרֶךְ	26:40 אָרֶךְ	Αλει	Αραδ	Αδαρ

THE ORIGIN AND SIGNIFICATION OF THE GUNŪ-SIGNS.

BY PROFESSOR CHARLES FOSTER KENT, PH.D.,

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The excavations of the French at Tello and of The University of Pennsylvania Expedition at Nippur have at last revealed the more important archaic forms of the Assyrian and Babylonian signs, without which all attempts to trace the origin of the cuneiform characters have necessarily been only in part successful. Availing themselves of this new material, and although working in accordance with fundamentally different principles, Professors Delitzsch and Hilprecht have already made invaluable contributions toward the solving of the riddles connected with the origin of the most common signs. The new field has been well opened up by these pioneers, but almost everything yet remains to be done before it will be completely in the possession of the Assyriologist.

Starting with the testimony of the Assyrians themselves that certain characters, which they designated in their syllabaries as gunŭ-signs, were formed from simple signs, Professor Delitzsch, by a comparison of the archaic forms, has shown in his *Entstehung des ältesten Schriftsystems* (= *EaS.*) that the distinctive mark, whereby the gunŭ are distinguished from their corresponding simple signs, consists of three or four parallel lines, written in front of or on the face of the simple character. Thus, for example, from

𐎶 (Assyrian 𐎶) iſ, is formed 𐎶𐎶 (Assyrian 𐎶𐎶), gunŭ

iſ (S^c 93). He has also demonstrated conclusively that the same distinctive lines appear in many more than the eleven characters designated as gunŭ-signs by the authors of the syllabaries. Indeed it is safe to say that this *motif* was employed by the primitive sign-maker more frequently than any other in the creation of his characters. Here is evidently to be found one of the most important keys thus far discovered with which to






unlock the mysteries still surrounding the origin of many of the oldest and at the same time the most obscure signs.

From a study of the use of the *gunû-motif*, Professor Delitzsch further draws the induction that it symbolizes an increasing, a heightening, a *Potenzierung* of the idea represented by the original sign (p. 66 sq.). Accepting this conclusion, however, one finds it difficult to follow him in the explanation of the origin of the *gunû*-signs when he says: "Jede Hinzufügung bedeutet eine Mehrung, Steigerung, die Vier ist die gesteigerte, potenzierte Zwei, also sollte wohl mit ihrer Ein- oder Vorfügung die *Potenzierung* des Begriffs des einfachen Zeichens symbolisiert werden? Ich antworte: Ja."¹ Although the explanation here presented seems very simple to one accustomed to abstract thinking, when analyzed it becomes evident that in reality it bespeaks a mental development scarcely to be expected in the primitive man. To put one mark by another and recognize that the one has been doubled, or by writing the same sign two or three times to indicate the idea of plurality, is quite different from conceiving of the *Potenzierung eines Begriffs*, and then representing this by three or four conventional lines. Granting that the early sign-makers possessed as highly developed a mathematical sense as is claimed, it must be seriously questioned whether they were able to depart so far from the concrete as this explanation requires. Furthermore no analogies are cited in support of such a departure. Instead, as Professor Delitzsch himself has demonstrated so clearly, in every other sign which can be analyzed with certainty, a picture of some concrete object with which the sign-maker was familiar furnished him the materials with which he constructed his characters. Hence we are compelled to reject this ingenious theory unless proof, of whose existence there is no suggestion, can be adduced in its support. If this explanation be rejected one must be sought which will be concrete and at the same time consonant with the mental development of the sign-maker and with the methods which he used in expressing his ideas. In seeking symbols whereby he could represent these ideas it was natural that he should employ the objects with which he was most familiar, and, therefore, it is not surprising that ten and possibly twelve of the original signs or *motifs* represented parts of the human body. Of these, two—the arm and the hand—were most

¹ *EAS.*, p. 66.

commonly used as symbols of strength. In reality they have the same content, for the hand, being the more important part, represented the arm; and both in turn originally the strength of the man. By a most natural transference, both likewise came to be used as symbols of not merely the might of a man but also of abstract power or strength (ID and ŠÚ, 𐎶𐎵𐎫𐎶). It is the hand, however, which in Babylonian and Assyrian literature is constantly used to represent the strength and power of a man when these are exerted so as to affect and influence persons and objects. Throughout the historical inscriptions runs the familiar refrain, "my hand conquered," or "the peoples, the spoil of my hand" (niši kišitti 𐎧𐎶𐎶). The pious Assyrian and Babylonian kings frequently assert that they "built temples with their hand," meaning that the temples arose as a result of the exertion of their power and influence. "To take one's hand" (šabātu or aḫāzu), that is to communicate strength to another by taking his hand, is a regular idiom whereby the idea of helping another is expressed; while "to remove (nakāru) the hand from another" is equivalent to desertion or rebellion against him. Thus it is that in the most ordinary expressions the hand (𐎧𐎶𐎶, represented by the sign ŠÚ) is used in precisely the same way and with the same force as the *gunū-motif*, namely, to indicate the impartation of might or power to a person or object. One quotation will suffice to remind the Hebrew student of the same usage in the Old Testament: "The Lord hath spoken of David saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines and out of the hand of their enemies" (2 Sam. 3:18), where "hand" is twice used in the sense of "power" and once as a medium for the exercise of divine might in the affairs of men.

All of these common Semitic idioms, as well as the function of the hand in actual experience, suggest that the sign, which the sign-maker on *a priori* grounds would be expected to employ when he wished to indicate the communication of power so as to add to the potentiality of a person or thing or to increase the intensity of an action, is the hand. An examination of the archaic form of the ideogram for hand (𐎶) demonstrates that this is precisely what he did. Instead, however, of employing the entire sign, which would have been impracticable, he used, as in other analogous cases, only the most essential elements and at the



same time those easiest to represent, namely, the four fingers. In all the archaic signs for the hand and also when this is united with the arm as in the archaic signs, , id, and , da, the four fingers are represented by four parallel lines, while the thumb is separated from them by a wider space and is represented by a line curving downward to the left. In some cases, as for example , da (Penn., II., No. 87, col. i, 26), the separation is more marked, while in , šú, last line of Uru Kagina,¹ and , id (Penn., II., No. 87, col. ii, 41), the thumb has apparently been left off entirely as unimportant.

The distinction between the four fingers and the thumb and the superior importance of the former becomes more evident when one objectively pictures the act of grasping something with the hand, for in that case it is the four fingers which enclose the object, while the thumb is quite apart from the four fingers and plays the secondary rôle of supplementing them. The Sumerian conception of the importance of the fingers is also best illustrated by the name which they gave to them, "horns of the hand" (ŠÚ.SI). The fact that among Semitic peoples the horn was also a symbol of strength may shed still more light upon the use of the most prominent elements in the hand as the conventional symbols of imparted power.

The reason why four lines are most commonly used as the *gunt-motif* is now evident. Equally significant is it that in no case (as far as I have observed) are more than four lines used. The frequent use of two or three lines, interchangeably with the more common four, may possibly be due to a deliberate purpose on the part of the sign-maker to represent a comparative instead of a superlative *Potenzierung* by means of two or three fingers (only a part of the power of the hand) instead of by four. A study of these cases, however, leads to the conclusion that less than four lines are employed, (1) merely for the sake of convenience, as, for example, when the space is limited, or (2) as the result of the peculiarities of individual scribes. The same sign is sometimes written in one inscription always with four and in another contemporary inscription with but three lines. The same character also is written in the same inscription and the same word

¹ Cf. Amiaud et Méchineau, *Tableau Comparé*, p. 55.







or phrase with a different number of lines. Such conventional variations are of too frequent occurrence in the case of other characters to require further comment. An interesting parallel is found in the archaic Hebrew letter *Kaph* כ, which is one of the most indisputable derivatives from the Assyrian, in which the sign for hand has been still further conventionalized. The results of the same process reappear in the Hebrew *Yodh* י, which probably originally represented the bent arm and hand. The important point to note, however, is that, as a general rule, the older the inscription the more regularly do the four lines appear, while in the case of the same sign in the later inscriptions, three and often only two lines predominate.















A striking illustration of this conventionalizing process is found in the sign for man, archaic  or . Whether we find in this a picture of a man, drawn for the sake of convenience in a horizontal instead of an upright position, as claimed by Professor Hommel,¹ or with Professor Delitzsch see in it the figure of a man, stretched out with his face to the earth, prostrate before the deity,² it is impossible to conclude with the latter that the three or four vertical lines are the *gunŭ-motif*; for his interpretation that they represent a "Steigerung der Unterwürfigkeit unter die Götter" is at best a conjecture built upon another conjecture. Granting that the representation is that of a man prostrate on his face before the gods, it is difficult to see how or why the idea of greater subjection to the gods should also be introduced, for the position itself represents superlative *Unterwürfigkeit*. Furthermore, although the picture is evidently very conventional, and therefore imperfect, it is exceedingly improbable that such an important member as the arm or at least the hand would be completely ignored. The three or four vertical lines are exactly in the position where those members are to be expected, and constitute a representation of the hand, which is in perfect harmony with the exceedingly conventionalized picture before us, and analogous with that which has already been observed in other archaic characters.





In the light of the present study it is possible to trace historically and to illustrate each step in the development of the

¹ *Gesch. Bab. u. Assyri.*, p. 35.

² *EAS.*, p. 194.

parallel lines which constitute the distinctive element in the *gunû*-signs. The original symbol of a man's strength (*imûku*), when communicated to a person, object, or action, was the forearm or hand. Of the two signs representing respectively the forearm and hand, naturally the latter, being the simpler, was chosen when a *motif* symbolizing imparted power was required by the sign-maker. Since the original sign for hand  was too complex for convenience, it was successively simplified, becoming in turn ,  or ,  or , and even = or ||. As might be expected, older forms survived and continued to be used side by side and interchangeably with those which had been more conventionalized.

The use of a familiar sign, whose meaning was well established, as a *motif* in the formation of new signs was in perfect accord with the methods of the sign-maker. Many examples might be cited to demonstrate that this concrete and graphic mode of representing an idea by the combination of different signs was his most striking characteristic. Fortunately Professor Delitzsch has already collected them in his chapter on "Die 180 bekannten Zeichenkomposita,"¹ so that it is only necessary to call attention to some of the representative examples. The sign , representing food, bread, inserted in , *mouth*, gave , *to eat*. Similarly , *to drink*, was made by inserting , *water*, in , *mouth*. The combination of , *ox*, with , *mountain*, gave , (*rîmu*), *ox of the mountain, wild ox*. The sign , *to depress or depression*, inserted within , *earth*, gave , *ravine, deep valley*; while the same sign written within , *enclosure*, appears in , *pool, cistern*.

When the sign-maker required an ideogram for male slave, he took the sign for male, man, archaic , and added to it archaic , *kašadu*, the character representing conquest and capture, thus creating the sign archaic , (*ardu*), *slave*. Similarly by adding the same sign to the ideogram for female he produced the sign for female slave, archaic , (*amtu*). The

¹ *EaS.*, pp. 41-61

close parallel between this use of 𐎶 and that of the sign for hand is obvious; each in accord with its respective signification transforms the meaning of the ideogram to which it is appended, the one imparting the idea of dependence and the other that of power.






Several of the most common and at the same time more difficult signs have been selected as suggestive illustrations of the earlier stages in the development of the gunŭ-sign. It is reasonable to conclude that the discovery of fire preceded that of writing, and if so one of the first things which the primitive sign-makers would desire to represent, would be this wonderful miracle which so fascinated the Oriental of antiquity. In the archaic form of the ideogram for fire $\text{𐎶} \text{𐎵} \text{𐎶}$ one recognizes on the right the sign for instrument or wood, in the middle a character which Professor Delitzsch designates as the "*Richtungsmotiv*,"¹ while the four lines on the left, which in Penn., II., No. 87, col. ii, and elsewhere appears in the form 𐎶 , are at once identified as the gunŭ-sign. In the light of the present study, two difficulties connected with Professor Delitzsch's interpretation of this compound ideogram immediately disappear, for the vertical line at the left of the gunŭ-sign evidently represents a fuller writing of the sign for hand; while the ideogram as a whole instead of consisting of the sign for an instrument or wood and the *Richtungsmotiv*, plus the abstract idea of *Potenzierung*, becomes simple and concrete. The picture is that of a hand, the symbol of power communicated, turned toward the instrument or wood; they, united, vividly suggest the way in which fire was generated by the early man. If we further accept Professor Delitzsch's conclusion that the central character represents the act of turning, the details of the picture become complete.

The sign LAH, archaic $\text{𐎶} \text{𐎶} \text{𐎶}$, with its double significance (1) šukkal-sukallu, *high official, minister*, and (2) laḥ-mišū, *to wash*, to interpret which Professors Delitzsch and Hilprecht adduce such widely different and conflicting theories, becomes clear when we recognize the symbol of the potent hand, doubled to indicate greater efficiency. In the one case the strong hand, rendered so by the power communicated by the king to his

¹ *EAS.*, p. 178.

servant (*cf.* the idiom "to take one's hand," p. 301), gives a most graphic representation of the high official or minister of the king, while the same elements, the strong hand or hands,—when their energy is applied to the act of cleansing of which they were the universal instruments among primitive men,—give the verb *to wash*. Another slightly different explanation is also possible, if one part of the sign be regarded as the symbol of the ordinary hand, while the other represents the power communicated by the potent hand; in that case the first meaning would be represented by the hand of the minister, rendered strong by the powerful hand of the king, which rests upon it; and the second would be symbolized by the energetic application of the one hand to the other, which is most suggestive of the act of washing.

These two examples illustrate how naturally and simply the hand came to be used as a *motif*; for here it enters into combination with other signs, just as the sign for bread is written within that for mouth in making the familiar character which represents the act of eating, or as the sign for wood or staff is combined with that for bearer to symbolize the bearer of the staff, namely, the shepherd.

The signs , ID, and , ŠÚ. which originally represented the strength of a man, came in time to symbolize not only human strength but also strength in general, as, for example, that of the gods or of natural forces and finally strength in the abstract, irrespective of its source. Naturally the sign for hand, when used as a *motif* in the gunû-signs, passed through the same stages of historical development, until it became a conventionalized symbol of the increase or *Potenzierung* of the idea represented by the simple sign. In the light of its origin and signification it is obvious why it frequently transformed a simple into an intensive verb. In some instances also an intransitive is changed into a transitive verb. For example the archaic sign , according to II R. 39, 47e, has the value *si-malû*, *to fill* and *be full*. S^c 66 gives as an equivalent of *si-gunû* (new Assyrian , *dar*) *šûtturu*, which is from  *to be in excess*, *to surpass the usual amount*, and hence *to be huge*, *to be distinguished*,¹ which in the šaph'êl always has a transitive meaning,

¹ *Cf.* Del. *HWB.* 248b; *EAS.* 67.

namely, *to add to, to make greater, to give*.¹ This change is explained when it is remembered that the *gunŭ-motif* symbolizes itself a force in action (originally the potent hand), which is fundamentally transitive and therefore sufficient to render transitive the verb upon which its influence is exerted.

In passing, the striking analogy which exists between the change in meaning represented by the intensive stems of the Semitic and certain non-Semitic languages and that effected by the *gunŭ-motif*, is worthy of notice, for it opens up a broad and important field for investigation. On the other hand a knowledge of the origin of the *gunŭ-motif* furnishes a new key for the more exact interpretation of the many complex characters which bear the mark of the hand communicating power.

In conclusion we may ask, What was the origin of the term "*gunŭ*"? Since it was the designation of one of the earliest *motifs* used by the primitive sign-maker, it is probable that its origin is to be sought in the ancient Sumerian rather than the later Babylonian or Assyrian. Professor Sayce's conjecture that the term is derived from the Sumerian *gun*, *tail*,² must be abandoned together with his untenable theory adduced to explain the origin of the *gunŭ*-signs. Professor Delitzsch is clearly far nearer the truth when he traces its derivation to the Sumerian *gun*, which, according to S^b 369 (*cf.* II R. 38, 14-18*e*) is synonymous with the Assyrian *biltu*.³ In support of his theory of the origin of the *gunŭ*-signs he prefers to derive it from the secondary meaning of *biltu*, which is that of "burden," *Last*, translating the term *gunŭ* *Beschwerung*. In view of the evident antiquity of the word it is, however, antecedently much more probable that it is to be associated with the primary and far more common meaning of "tribute, gift." Every Assyrian scholar will recall the recurring phrase *biltu u mandattu*, in which *biltu* is used parallel with *mandattu*, *that which is given by one to another, a gift*. The original and prevailing meaning of the verb *בָּלַל*, from which *biltu* is derived, is "to bring something." In its primary use *biltu* designates—as Professor Delitzsch himself states⁴—"was man

¹ *Cy.* V R. 3, 77; *Neb. Grot.* I. 15.

² *Lectures upon the Assyrian Language*, p. 154.

³ *EAS.*, p. 66.

⁴ *HWB.*, p. 232, a

darbringt." The fundamental meaning of *gun-biltu*, therefore, is not that of *Beschwerung*, but of bringing and giving something. Hence the *guniring* of a simple sign indicates that something has been added to the idea represented by it. A more appropriate term could not be found to describe the *gunu-motif* which symbolizes the impartation of power through the potent hand.

Contributed Notes.

A CURIOUS MISTAKE.

In the Babylonian Talmud (Bekh. 8b) the sages of Athens are said to have asked R. Joshua ben Ḥananjah among other puzzling questions the following: **וְרִצּוֹצָא (וְרִצִּיצָא) דְּמִית מְדִיכָא נִפִּיק רוּחִיהּ** if a pullet die while still within the egg how can its soul come out? The Rabbi's answer, **דְּעַל מְדִיכָא דְּעַל** by the same way it came in, shows his strength in repartee.

The 'Arūkh (s. v. **רִצִּץ**) quotes this question, omitting the initial **ו**. Whether this omission is due to the author of the 'Arūkh or to the copyist from whose text he quoted, it is in any case evident that the initial **ו** was taken to be the conjunctive particle. All Talmudic commentators and lexicographers have since followed the 'Arūkh and I myself have quoted a word, **רִצִּיצָא**, a by-form of **רִצִּיצָא**, in my grammar, § 81.* But a glance at the Syriac equivalent of our word **ܪܝܨܐ** or **ܪܝܨܐ** shows that the **ו** is the first stem-consonant and that a word **רִצִּיצָא** does not exist. The word is evidently etymologically connected with Arab. **وَرَّصَ** to lay an egg with one push.

A curiosity of another kind seems to represent the Talmudic word **אַוּסְיָא** nose, nostrils. Levy connects this word with the Latin "os" mouth, Greek **ὄσσε** the two eyes; Kohut sees in it Greek **ὄσ** ear or **ὄς** nose; Jastrow connects it with Hebrew **אַף**. In my opinion the word represents the Assyrian **uzzu** wrath. The word came to mean nose by analogy with the Hebrew **אַף** which includes both meanings.

A somewhat analogical case is presented by the use of German *gleichen* for *gerne haben*, heard among American Germans, which is due to the double meaning of the English word "to like."

Another word **אַוּסְיָא**, meaning a certain quarter of meat, is evidently Assyrian **asītu**, a part of the body coming in pairs, probably thigh, ham

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* Cf. *AJSL.*, Vol. XIII., p. 46.

Book Notices.

THE NEW STUDY OF ARABIC GRAMMAR.*

To all appearance the study of Arabic grammar is about to enter upon a new stage of development. Up till now with few, and these only slight, exceptions European grammarians have been content to take the materials, the methods and the hypotheses of the native writers and arrange and recast them only to the extent absolutely necessary for the purposes of western teaching. It is easy to see how this must have been so from the necessities of the case. The books were there ready to act as guides and it would have been folly to turn from them and attempt to reconstruct Arabic grammar anew from the texts as we have been compelled to do in the case of Assyrian and Egyptian. Thus when Clenardus, the scholar and traveler of the Renaissance, studied Arabic in Spain in the early 16th century, it is easy to recognize under his Gurremia and Abulcasin that aṣ-Ṣanhājī and az-Zamakhsharī were his guides. And so, too, that same "Gurremia" which smoothed his way has, through many editions at Rome, at Leyden, at Breslau and at Oxford, furnished again and again the needed clue to the labyrinth of case and mood.

But the most striking thing in all this is the length of time during which Europe has been willing to walk in the leading-strings of the East. It is now considerably more than two centuries since the science of Arabic grammar was founded in the West by Erpenius at Leyden, Martellotus at Rome, and Pocock and Castell in England, but our grammarians are still traveling in the old paths and only lately has there appeared for 'Amr some hope of escape from the beating of Zayd. On the title-page of Lumsden's great and strangely neglected work, published at Calcutta in 1813, stands that it is "according to the principles taught and maintained in the schools of Arabia," and the same might have stood on the title-page of every grammar of Arabic published in Europe. Through the illustrious succession of Erpenius and Martellotus, de Sacy and Fleischer and all the school of Fleischer, for there are few Arabists that have not sat at his feet, we have "the principles of the schools of Arabia" in greater or less purity, expanded and deepened it may be, but still from the eastern founts. The commanding and original genius of Ewald broke away to some extent from these trammels—if he had lived to give the promised second edition of his *Grammatica critica linguæ arabicæ* much more would have been done—and it is, perhaps, fitting that a pupil and the pupil of a pupil of Ewald should now be making the first

* ZUR GRAMMATIK DES CLASSISCHEN ARABISCH, von Theodor Nöldeke. Wien, 1896. In Commission bei Carl Gerold's Sohn. 114 pp.; 4to. [*Denkschriften der kaiserlichen Academie der Wissenschaften in Wien*, Band XLV.]

decided movements in the new direction. It is true that there have been mutterings of doubt and even absolute schisms on the value to be allowed to the hypotheses of the Arabic grammarians, as in the duel we have just witnessed between Howell and de Goeje, but such a distinct breaking of the old ties as is evidenced by Nöldeke's *Zur Grammatik des klassischen Arabisch* is a new and a welcome phenomenon.

But once we have thrown aside with the theories of the native grammarians the collections of examples made by them, the question rises of the basis for our new system of grammar. The classical period of Arabic is generally regarded as having closed with the fall of the Umayyad dynasty and we must then ask what of the texts professing to go back so far is genuine and trustworthy for grammatical purposes. Among these texts Nöldeke rightly puts the Qur'an. Wellhausen's somewhat absurd *obiter dictum* that it is written "in einem ganz unarabischen Arabisch" he rejects with the over-mild criticism that that is "etwas zu schroff." It is certainly *a priori* indefensible to call any form of early Arabic literature un-Arabic if our ignorance of the forms actually assumed by the language in its first stages be considered. The greater bulk of that literature consists of poems and stories of the adventures of the pre-Muslim Arab heroes written in flowing and simple prose. But we have no right to assume that they had no other literary forms in which the language could and did clothe itself, and, in fact, Goldziher in his *Arabische Philologie* has now moved into a clear light the character of the *Saqi'* style of Muḥammad and shown that it was simply the style of the *Kāhins* used in oracular, mysterious utterances. But besides the Qur'an Nöldeke includes in his material most of the poems of the classical period except those from the court at Damascus which seem to show traces of linguistic degeneration and those which are characterized by forced obscurity and individual expressions; it would obviously be dangerous to take some phrases from Browning as illustrations of ordinary English speech. Further, he includes the stories of the adventures of the early Arabs and the traditions of the life of the Prophet; traditions, legal and otherwise, in the formal sense, he does not regard as of the same value—they run the risk of being couched, not in the language of nature, but in that of law and theology.

In form Nöldeke's work is strictly a collection of materials arranged and with a commentary. It is a contribution only, perhaps, rather, a bundle of contributions, and does not profess to be in any sense a systematic development of Arabic grammar. The title runs *Zur Grammatik* and the "Zur" reappears with most of the sections. Further, it consists to a great extent of what native grammarians would regard as "exceptions." Whether the writer had it in view or not his attitude has been to gather up what ran in the teeth of the rules rather than what illustrated them. Confessedly he is less in sympathy with the views of the native grammarians than most European Arabists. But that attitude was certainly the best for the work which he has here done. We want now to get the facts of the language straight from the language without

fear or favor. And an at least agnostic position towards previous hypotheses is the best with which to set out on such a quest.

By far the greater part of the book is devoted to syntax. Pp. 5-13 are *Zur Lautlehre*; pp. 13-29, *Zur Formenlehre*, and all the rest, some 84 pages, *Zur Syntax*. It is obviously impossible to work in detail through such a collection of examples and exceptions as this, but I have marked a few points which struck me as of special interest, always a very subjective matter. On p. 8 the insertion of أ to break up a long vowel before a double consonant is noted as in شَاءَ for شَاءَ and the subject is developed until it becomes possible that, e. g., اطْمَنَّ may be for اطْمَنَّ and thus kin to طَمَنَ . On pp. 10, 11, 25 the early falling away of the اعراب , with some causes that led up to it, is noticed in a luminous fashion. On p. 26 a new meaning of the iii verbal stem is shown, as causative to the vi stem, e. g., تابع بين , "he made to follow one after the other;" جارٍ بين , "he made to be *jārs* one to the other." If the same verbs are then used transitively we have the explanation of ضاعف , "he doubled," etc., and in time ساقط comes very near in meaning to أسقط [cf. Lumsden, p. 181]. On p. 28 there comes a meaning of the iv stem of interest to the Hebraist; it is to express consent to, the entering upon, what is indicated by the i stem. Thus أطلب , "to grant a request;" أنشد , "to point out what is sought;" أصرخ , "to give help at a cry," and al-Jawhārī gives أسئل in the sense of أطلب but without quotations. [Are these not cases of السلب ?] This at once recalls the Hebrew השאל from שאל and can be added in its defence to the Aramaic אשאל , אשאל . This section meets the question which Wellhausen raised in his review of Reckendorf in the *Gött. gelehr. Anz.*, 158, x, p. 775. In the same review he dealt with the relation of إن to أن and suggested that أن is only the oblique—I confess I don't know exactly what that means. Nöldeke on p. 40 can think of no other explanation of the construction of أن than the analogy of the similarly sounding إن to which he gives nearly verbal force. On p. 57 he touches on the celebrated *crux* at the beginning of Imr al-Qays' Mu'allāqa poem where بين is continued with ف , but cuts the knot by taking ف as here practically equivalent to و . On p. 68 comes a section of the highest interest to the Hebraist. There the existence is proved in early Arabic of a construction exactly parallel to the Hebrew *wāw* converse with the Imperfect,

e. g., *وَمَرَرَهَا صَرْبًا*, "then I advanced and found;" *فَأَقْبَلْتُ فَأَجَدُ*, "and he struck her hard and said." Many other instances are quoted, but all from early Arabic—later, the usage, never frequent, died out—and the exactness of the parallel with the Hebrew construction is evident. The question which still remains is whence the peculiar heavy pronunciation of the Hebrew form *וַיִּקְרַע* has sprung. In this connection a Hebrew-Arabic illustration of the contrast of the Perfect and Imperfect given on p. 66 may be worth quoting: Gen. 16:8, *صَنَ أَيْنَ أَتَبَلْتُ* is compared with Arabic *وَالِىَ أَيْنَ تَمْضِى*. Nöldeke notes that of the old Aramaic versions only the Samaritan preserves the force of the forms. Very many other points of interest could be picked out. I will only refer further to the passage on p. 85 where the doubt as to number and gender in Arabic is touched and rightly traced to a confusion of the feminine and broken plural forms.

It is needless to say that every line in the book shows the hand of a master. It is a book which cannot be reviewed in any ordinary sense; its importance and method can only be indicated. It will be for the Arabic study of the future to take it up, assimilate it and push its methods further; then we may hope in time to have an Arabic grammar on modern principles. This involves no disrespect to the native grammarians—I probably think more highly of them, their principles and their knowledge than does Professor Nöldeke—but their system has crystallized and become traditional and it is time to go back to the sources. What has been begun in lexicography by Dozy and his critics and followers, had to be begun in grammar and here we have the beginning.

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THE DRAMA IN MODERN ARABIC.*

The impossible is happening and there is to be a drama in Arabic. How tremendous is the literary revolution involved it is not easy to express. Through its thirteen centuries of life and in spite of the luxuriant richness and ever renewed freshness of the forms in which that life clothed itself, one form has always been lacking in the Arabic literature,—the form of the drama. In the narrative-dialogue and shapeless action of al-Ḥarīrī Arabic made its nearest approach to the field in which the chief glories of western literature have been won, but how distant and faltering was that approach, how essential was the failure to grasp the possibility and to advance from the most elementary of character-sketching and of situation-building, no reader of the *Maqāmāt* needs to

* MADRASET EL'AZWĀG, Comédie von Moḥammad Bey 'Osmān Galāl, transcribiert und aus dem Arabischen ins Deutsche übersetzt von Dr. phil. M. Sobernheim. Berlin: S. Calvary & Co., 1896. 128 pp.; 8vo.

be told. Why this should have been so is a problem in racial psychology yet unsolved. We may guess at it and spin our theories, but the fact remains hard,—there has been no drama in Arabic.

Yet, assuredly, a drama is coming, though of what type lies still in the future. Will the Arab playwright accept our western forms and mold his work on the practice of the French stage and the theories of Aristotle, Goethe, Lessing, and Coleridge? It would be possible to draw a parallel with what has happened in Turkish literature, into which the French drama and the French novel have been taken with hardly a change, but the evident difference in mental attitude between the Semite and the Turk renders such a comparison unfruitful and misleading. That is shown by the very state of the case at present. The Egyptian in Cairo and the Turk in Constantinople came under French literary influence practically at the same time, but while during the past half century there has grown up in the one place what is simply a branch of French literature written in a Turkish largely adulterated with French words and idioms, in the other we have the solitary translator whose rendering of one of Molière's plays now lies before us in transcription and translation.

Moḥammad Bey 'Osmān Galāl, to adopt Dr. Sobernheim's transliteration, was born in Cairo in 1829. He studied French as a boy, became at an early age government translator and in 1857 published his first translation, of Lafontaine's *Fables*. That was followed in 1868 by St. Pierre's *Paul et Virginie* and in 1873 by the *Tartuffe* of Molière. In 1890 this last was republished in an improved form along with three other of Molière's comedies, *Les Femmes Savantes*, *L'École des Maris*, and *L'École des Femmes*. Since then have appeared translations of Racine's *Esther*, *Iphigénie*, and *Alexandre le Grand*. Some of these have already been put upon the stage both at Cairo and at Alexandria. Attention was first drawn to him by an article by Vollers in the *ZDMG.* for 1891. There the *Tartuffe* was transcribed with a glossary and life of the author, but, unfortunately, a translation was not added. In the next volume of the *ZDMG.* appeared "Bemerkungen" by Socin on the metre, pronunciation and emendation of the text. Now Dr. Sobernheim has transliterated and translated into German, with introduction and glossary, the Arabized rendering of the *École des Maris*. His work seems to have been very carefully done. Besides the transcription and translation, his principal contribution is to have made clear that the metre used is a modification of the native *ragez* and not a modification of the Alexandrine as Socin thought. This he has determined on the authority of Moḥammad 'Osmān Galāl himself.

I have little to give by way of criticism. There are too many contractions; the room saved cannot have been a page at the most and the reader is often compelled to turn back and hunt for the meaning of some combination of letters. There are, also, rather too many misprints, but the transliteration seems fairly clear of them. In line 471 *kedīš* is not simply *Mähre*; it means a low-bred horse and that is the point of Budūr's ill-nature. Other exceptions might be taken, but I prefer to

dwell rather on the value of Dr. Sobernheim's little pamphlet. Every Arabist, now, desires to know something at least of the modern dialects. Their value for the understanding even of classical texts and for the study of comparative Semitic is undenied. Further, such knowledge is essential for the study of the Islām of the present day and all its multitudinous and momentous questions. But until within a few years the only way of approach to these dialects for the Arabist who could not spend a considerable time in the East was through the different texts of *The 1001 Nights*. These texts had almost all been "edited" and "improved" and brought into pseudo-literary form—with the partial exception of that of Habicht and Fleischer—and thus rendered useless for the student of things as they are. Further, who could tell what were the sounds, especially the vowels, that lay behind the blank skeleton of consonants? All that is now changed. We have Spitta's and Vollers' grammars of Egyptian Arabic; we have Socin and Landberg for Syria; we have Stumme for Tunis; we have Spitta's transliterated and translated prose texts; we have Vollers' transliteration of the *Tartuffe*; and now we have this transliteration and, better still, translation by Dr. Sobernheim. It is safe to say that between Spitta, Vollers and Dr. Sobernheim, to say nothing of contributions by Socin, Stumme, Sachau and others, the home-staying student may add to his knowledge of classical Arabic at least some acquaintance with the dialects of today which have developed from that.

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MARTI'S ARAMAIC GRAMMAR.*

The book to be reviewed is one of the best numbers of the *Porta Linguarum Orientalium* and sets forth the elements of the biblical Aramaic. It contains 128 pages of grammatical principles, 4 of literature, 14 of paradigms, 34 of text (comprising all the biblical passages), 39 of glossary.

In the preface, Dr. Marti announces his purpose to treat the grammatical principles concisely but thoroughly, and he attains his object in a remarkable degree throughout the orthography, etymology, and syntax. He shows everywhere an acquaintance with the latest researches in this field. Compare the remarks on the jussive (pp. 34, 50, 65). Special contributions are found in the syntax. For particular commendation also we would select the textual notes and the glossary. In the text are very happy emendations, some of them of course adopted from other authors. Examples of such corrections are the *insertion* of סרפניה (Dan. 3:7¹⁶), ארין (Dan. 5:10¹); the *excision* of ורפאל דר מרעע (Dan. 2:40), בנגדה

* KURZGEFASSTE GRAMMATIK DER BIBLISCH-ARAMÄISCHEN SPRACHE: Litteratur, Paradigmen, Kritisch Berichtigte Texte und Glossar von D. Karl Marti, ord. Professor an der Universität Bern. Berlin: Verlag von Reuther & Reichard; London: Williams & Norgate; New York: B. Westermann & Co., 1896. xiv + 134 + 90 pp.; 12mo. M. 3.60; bound, M. 4.40.

† Daniel 3:7, sixteenth word.

(Dan. 6:20), וְחֹזֵר רֹאשׁוֹ עַל מִשְׁרָבָהּ (Dan. 7:1), עֲבָה דְּנִיָּאל וְאָמַר (Dan. 7:2), שְׁמָה (Ezr. 5:14), בְּבָבֶל (Ezr. 6:1), פָּחוּת יְהוּדִיָּא (Ezr. 6:7), לְחֻשְׁנִיהָ (Ezr. 6:12), last twelve words of Ezr. 6:14; the *removal* of חֲסַפָּא from Dan. 2:45¹⁵ to Dan. 2:45¹³, לְשִׁבִּי יְהוּדִיָּא to first half-verse (Ezr. 6:7); the *alteration* of גְּדַבְרִיָּא to דְּבַרִּיָּא (Dan. 3:2), תַּחְתּוֹדִי to תַּחְתּוֹדִי (Dan. 4:11), עַל to עַד (Dan. 4:14), שְׁנוֹ to שְׁנוֹדִי (Dan. 5:6), מִשְׁרָא to מִשְׁרָא and מִשְׁרָא to מִשְׁרָא (Dan. 5:12), דִּינִיָּא to דִּינִיָּא (Dan. 5:20), בְּגִי דְּנִיָּא to בְּגִי דְּנִיָּא (Dan. 7:15), דִּי הוּא or דְּהוּא to דְּהוּא, טְרַשְׁלִיָּא to טְרַשְׁלִיָּא, דִּינִיָּא to דִּינִיָּא [the whole expression *that is, the Elamites*, Marti regards as an explanatory gloss], דִּי מ' דִּי בָבֶל to דִּי מַלְכָּא חֲמֵה דִּי בָבֶל (Ezr. 5:17), וְחֻשְׁנִיהָ (Ezr. 7:17).

The glossary likewise embodies the results of the most recent research in lexicography both in the Iranian and in the Shemitic fields. Examples are seen in *אִתְּרָא* information, notice, *כְּרִבְלָא* cap, *מִנָּה* Mina, *תְּשֶׁל* shekel.

Of this high praise we retract nothing when we call attention to certain infelicities in the book. First, there is the lack, so common in German books, of sharp and definite statements without parenthetical additions. For example, in 64*b* (p. 62) the statement in parentheses should be in a separate paragraph in fine type or in a footnote. Example of defective analysis may be found on pages 15 and 16, where, in a section on the commutation of consonants, *a* explains the changes of *ך* to *י* and of *א* and *י*, while *b* gives examples of the latter, and *c* examples of *ה* to *א*. On p. 93 it is not a happy thought to arrange the so-called (but probably wrongly called) masculine forms of the numerals 3-10 in the masculine column with *דָּד*, etc.

There are type-errors in the volume; *e. g.*, in the text of Ezr. 4:15 יִתְבָּקֵד appears in place of יִתְבָּקֵר; in Par. X, line 1, הוֹדִיקָה in place of הוֹדִיקָה. In the transliteration of the *Beghadhkephath* (Marti, *Begadkephath*) letters, many corrections should be introduced; *e. g.*, tancheth for tanchet (pp. 15, 54), kēthībh for kēthīb (p. 16), hochorēbath for hochorēbat (p. 21), Hithpē'el for Hitpē'el (p. 23), jajtabh, jaiṭabh for jajtab, jaiṭab (p. 54). In the transliterations of vowels, the symbols used are inadequate and sufficient care has not been taken to ensure uniformity of use. The principle of the author seems to be to designate *short* vowels and *tone-long* vowels by the simple Latin form, *half-vowels* by the Latin form with the usual indication of short vowels (˘) and *naturally-long* vowels by the same with straight lines over them. The author, however, specifically designates *tone-long* vowels with the straight line (pp. 8, 15, 24, 62, 71, 77, 85), and the writer has observed such inconsistencies as Dageš (pp. 17, 44) and Dāgēš (p. 66), Chaṭēph (p. 43) and Chāṭēph (p. 60). The book is the best manual now in use.

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NEUMANN'S ZWEI BLÄTTER AUS EINER SAMAR. PENTATEUCH-HANDSCHRIFT.*

The "zwei Blätter" are two parchment leaves that were submitted to Professor Neumann. They apparently were once used in the binding of a book and are said to have been sent to Vienna from Cæsarea in Cappadocia by an Armenian priest. They are considered to be of the sixth or seventh Christian century and somewhat older, rather than younger, than the definitely dated codex of A. H. 35 (A. D. 655-656) of which Rosen gave representations in *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Band XVIII. (1864). The ancient manuscript referred to is now in my possession and I have found that the alleged facsimiles are very incorrect and show several modernisms not present in the original. This fact destroys the basis of Neumann's attribution of great age to the Vienna fragments, and any other assignment of a date that may be made will be extremely uncertain in the present state of development of this branch of Semitic palæography.

These leaves contain in ordinary Samaritan characters the Hebrew text of Lev. 19:31-20:24 and 25:10-41 as given in the London Polyglot with, as usual, some variations. All deviations from the standard of comparison, including those connected with the use of *matres lectionis*, should have been recorded. The author is in error in supposing that the text is probably divided according to "that old division of the Pentateuch into 154 paraschæ which the Jews formerly had"; the system of paragraphing followed is that in common use with the Samaritans, by which the Law is made to consist of 965 sections of various lengths. (On p. 6 it is said that a section ends with Lev. 20:24, but the plate does not support the statement and that is not usually a point of division.) The presence of a ׀ after Lev. 25:28 "exactly as in the Massoretic text" is peculiar: it would be interesting to know to what style of alphabet it belongs and whether it is certainly from the first scribe.

The latter part of this paper treats of the relation to each other of the two forms (Massoretic and Samaritan) of the Hebrew text and the ancient versions of the Pentateuch. It does not contribute much that is new towards the solution of this important problem.

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TOWERHILL (*Gutenberg P. O.*), N. J.

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